A FIERY PILLAR OF HEAVENLY TRUTH:

SHEWING *The Way to a Blessed Life.*

Composed by way of Catechisme, for the *preservation* of GODS people from the spreading evils, & pernicious Inchantments of Papisme, and other errors; for the *Detection* of every mans condition; for the *Consolation* of afflicted people, and for the *Direction* of all sorts of persons to Life Eternall.

2 Cor. 10. 4, 5. *The weapons of our warfare are not carnall, but mighty through God, to the pulling down of strong holds &c.*

1 Cor. 1. 27. *God hath chosen the foolish things of the world to confound the wise, &c.*

Omnia dicta tanti existimantur, quantus est ipse qui dixit; & qui legunt non tam considerant quid legant, quam cujus legant, &c. *Salvian contra Avarit lib.* 1

Sufficiunt nobis hac in parte Sanctorum sensus & judicia, &c. *Salv. cont. Avar.*

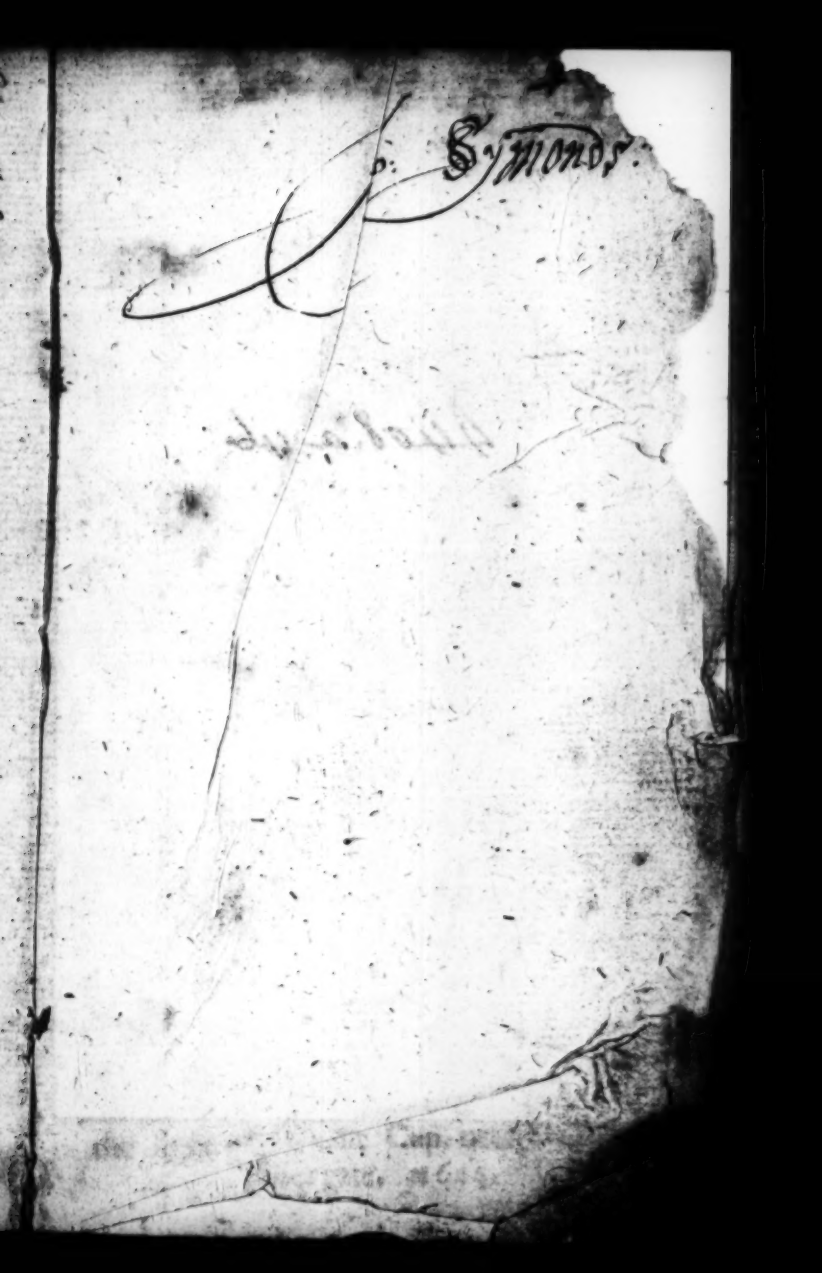
By ALEXANDER GROSSE, *B. D. Minister of the Gospel, and Pastor of* Bridfoard.

Pritsilla The second Edition. Reynardson

LONDON:
Printed for *Iohn Bartlett*, and are to be sold at the signe of the Gilt Cup, neer St. *Augustines* gate. 1644.

Gro[illegible]

[illegible] Knight
[illegible]
[illegible]
[illegible]



BRITISH
MUSEUM

A FIERY PILLAR OF HEAVENLY TRUTH:

SHEWING The way to a blessed Life.

CHAP. I.

Question.

WHat is the most needfull and comfortable thing for every man to know?

Answer. To know himselfe to be the childe of God. *Luke* 10.42. *Ioh.*17.3. *Phil.*3.8. 2 *Cor.*13.5.

Qu. *Why is this Knowledge the most needfull, and most comfortable?*

Ans. Because God doth chiefly require it, and our happinesse, dignity, peace, and safety doth principally consist in it. *Ho.*6.6. *Ier.*9.23,24. 2 *Pet.*1,2,3,4.

Qu. *How may a man attain this knowledge?*

Answ. By the preaching of the Word. 1 *Pet.*1.23. *Act.*26.15,16,17,18.

Quest. *How doth the Preaching of the Word work this knowledge in us?*

Answ. By two things:

1. By bringing us to a cleer sight & lively feeling of our misery by sin. *Ro.*7.7.9. *Act.*2.37.

2. By bringing us to the knowledge of our redemption out of that estate by Christ. *Luke* 3.3. *Luke* 24.47.

Qu. *Wherein doth our wretchedness consist?*

Ans. In two things: First, in the losse of happinesse. *Gen.* 3. 17,23. Secondly, in the gain of misery. *Psal.* 14.3.

Quest. *Wherein stood that happinesse, which by him we have now lost?*

Ans. In being like God in holinesse and true righteousnesse without corruption, *Gen.* 1.27. and in being conformable to the law of God in sound obedience without imperfection. *Eccles.* 7.29.

Quest. *What is it that maketh our estate now so miserable?*

Ans. Sin, and the curse due to sin. *James* 1. 14,15. *Gal.* 3.10. *Psal.* 38.3,4.

Quest. *Wherein standeth our sinfulnesse?*

Ans. In two things: First, in that we are *guilty* of *Adams* sin, because we were in his loins. *Ro.* 5.13. Secondly, in that all the powers of our souls, and members of our bodies, are now by nature *corrupted*. *Ephes.* 2.1. *Ro.* 6.19. *Tit.* 1.15,16. *Ia.* 3.15.

Quest. *How doth this sinfulnesse make us miserable?*

Ans. Seven wayes:

1 In *abolishing* Gods image. *Gen.* 3.7. *Gen.* 6.5.

2 In

2 In *filling* our whole man with corruption, *Psal.* 53.

3 In *making* us vassals unto sin and Satan. *Rom.* 7.14. *Ephes.* 2.3. 2 *Tim.* 2.26.

4 In *disabling* us to understand the will, and observe the Commandments of the Lord. *Ioh.* 1.5. *Ephes.* 4.18,19.

5 In *causing* us to lose our right unto, and Soveraignty over the creatures. *Rom.* 8.20, 21,22. *Tit.* 1.15.

6 In making our persons and actions *unacceptable* unto God. *Prov.* 15.8,9. *Io.* 9.31.

7 In *casting* us out of Gods favour, and in making us liable unto death eternall. *Isa.* 59. 1,2,3. *Ier.* 5.25. *Mat.* 25.41.

Quest. *Cannot man being in this estate, turn himself unto God?*

Ans. No; For,

1 He is altogether *indisposed* unto any good. 2 *Cor.* 3.5. *Ephes.* 2.1. *Mat.* 7.17,18.

2 He is strongly bent, and *inclined* unto what is evill. *Ier.* 17.9. *Ro.* 8.7. *Acts* 7.51.

3 He is a very *enemy* against God. *Col.* 1. 21. *Rom.* 8.7.

4 He hath a *base estimation* of the means appointed to convert him. 1 *Cor.* 1.23. *Iob* 21.14,15. *Act.* 17.18. *Ps.* 58.5. *Mat.* 22.5,6.

5 The deceitfull *proffers* of sin are very *pleasing* to him. *Pro.* 9.17. *Prov.* 10.23.

6 The *ways* of God, and they who walk in them seem *base*, and of no account with him. *Ioh.*7.48. *Isa.*8.18. 1 *Cor.*4.13. *Mal.* 3.13,14,15.

Qu. *Wherein standeth the cursednesse of man?*

Ans. In being subject to all the plagues of this life, and of the life to come. *Ro.*6.23.

Quest. *What are the plagues whereunto he is subject here in this life?*

Ans. To grievous changes in his estate, loathsome diseases in his body, vile lusts, and raigning corruptions in his soul. *Levit.* 26. 15,16,17. *Deut.*28.16,17. *Rom.*1.25,26,27, 28,29.

Quest. *What are the plagues he is subject to in the life to come?*

Ans. They are endlesse, easelesse, and remedilesse torments. *Mar.* 9.45,46.

Quest. *What ought the consideration of this sinfull and cursed estate work in us?*

Ans. Deep and serious humiliation, with an unceasant care to get forth of the same. *Rom.*7.24. *Iob* 42.6. *Acts* 2.37.

Chap. II.

Question.

Having shewed me mans misery by sin, tell me now in what order doth God bring man out of that estate, unto glory in heaven?

Ans.

Answ. God proceedeth in the work of mans salvation by six Steps.

Quest. *What are they?*

Ans. 1. Election. 2. Redemption. 3. Vocation. 4. Justification. 5. Sanctification. 6. Glorification.

Quest. *What is Election?*

An. It is the eternall decree of God, whereby he freely & infallibly appointed, for the glory of his own Name, to bring some men to everlasting life through Christ. *Ep.* 1. 4. 5, 6.

Quest. *What did move God to elect some men unto life?*

Ans. Neither fore-seen Faith, works, freedome of will, nobleneſſe of birth, nor merit of Christ, but onely the good pleasure of God. *Deut.* 7. 7, 8. 2 *Tim.* 1. 9. *Eph.* 1. 5. 11. *Rom.* 9. 11, 12, 13. *Ioh.* 1. 13.

Quest. *By what reasons can you further make it manifeſt, that God of his own good pleasure, doth chooſe men unto life eternall?*

Ans. Chiefly by these six:

1 Because God is a *free Agent*, his Will is independent. *Psal.* 135. 4, 5, 6. *Rom.* 9. 21.

2 Because God could *fore-see no good* thing in us, but what himselfe had determined to work. 1 *Cor.* 4. 7. *Phil.* 2. 13. 1 *Kin.* 8. 57, 58.

3 Because our Redemption, Vocation, Justification, and Sanctification are altoge-

ther *free*, *Iohn* 3, 16. *Gal*, 1, 15. 2 *Tim*, 1, 9. *Rom*, 8, 30, 31, 32. 1 *Cor*, 1, 30.

4 Becauſe ſuch as have the *beſt* naturall endowments are moſt commonly *left*, and they who have *leaſt*, are moſt frequently *elected*, 1 *Cor*, 1, 26, 27, 28. *Mat*, 11, 25, 26.

5 Becauſe the greateſt *ſinners* are many times *converted*, when others not ſo notoriouſly evill continue unregenerate. *Mat*, 21, 28, 29, 30, 31, 32. 1 *Ti*, 1, 15. 2 *Chro*, 33, 12, 13.

6 Becauſe man ſhall have nothing whereof to glory, but aſcribe the praiſe of the whole worke of his ſalvation unto God, 1 *Cor*, 1, 28, 29, 30, 31.

Queſt. *What are the properties of Election?*

Anſ. They are theſe three.

1 Election is *eternall*, *Eph*, 1, 4.

2 *Unchangeable*, 2 *Tim*, 2, 19. *Ro*, 8, 38, 39. *Rom*, 11, 2, 29. *Iohn* 10, 28, 29.

3 *Free* & independent, *Ro*, 9, 18. *Iſa*, 60, 21.

Queſt. *What are the ſignes of Election?*

Anſ. Firſt, A *lively feeling* of our effectuall vocation. *Ro*, 8, 30. 1 *Pet*, 2, 9. 2 *The*, 2, 13, 14.

2 *Newneſſe*, and purity of heart, and life, 2 *Tim*, 2, 19, 20, 21. *Iohn* 3, 3. 1 *Iohn* 3, 2, 3.

3 An *intire love* to Gods Word, and people. 1 *Ioh*, 4, 16, 17. 1 *Iohn* 3, 13, 24. *Ioh*, 8, 47.

4 A *deadly hatred* from the world, for the unfained love we bear to Chriſt. *Ioh*, 15, 19.

5 The

5 The *internall Testimony* of Gods Spirit, witnessing to oureonsciences, that wearethe children of God *Ro.*8.16.1 *Io.*5.6.7.8.1 *Io.*4.13.

6 A *sanctified peace* of conscience. *Ro.*5.1,2.

7 A *holy contentednesse*, and heavenly walking with God, at all times, & in all estates. *Phil.*4.11,12. 1 *Pet.*1.17. *Act.*24.16.

8 An *earnest looking* for, and longing after the comming of Christ Jesus to judgment. 2 *Pet.*3.12,13,14.2 *Tim.*4.8. *Rev.*22.20. He that findeth all, or any one of these signs truly wrought in him, may infallibly assure himself of his Election.

Quest. *Hath not God in his secret Decree rejected some, as well as elected others?*

Ans. Yes. *Rev.*13.8. *Pro.*16.4. *Isa.*41 9. *Mal.*1.3. *Rom.*9.18. *Rom.*11.7. 1 *Thess.*5.9. 2 *Tim.*2.20. *Jude* v.4.

Qu. *What is reprobation?*

Ans. It is the eternall and unchangeable decree of God, not to bestow on some men the grace of election, *Ro.*9.11,12,13.

Quest. *What is the moving cause hereof?*

Ans. The good pleasure of God. *Mat.* 11.25,26.

Qu. *What is the finall cause hereof?*

Ans. That Gods absolute power over the Creature might be declared, and his mercy to the elect commended. *Ro.*9.17.22.

Qu. *Do you not hereby make God the Author of sin, and unjust in condemning man for sin?*

Ans. No; for,

1 Reprobation goeth before sin, not as a *cause*, but as an *antecedent*: as the absence of the Sun is an Antecedent, but not a cause of the freezing of water.

2 God by the decree of Reprobation, doth not infuse any evil into man, nor compel mā to do any evill, *Ia.*1.13,14. but determineth:

1 Not to *confer* upon man, and confirm in him that grace which should make him stand; *Deut.*29.4. *Psal.*81.13.

2 To *permit* man of his own accord to commit sin. *Psal.*81.12. *Ephes.*4.19.

3 To *limit* him how far he shall goe in sin. 2 *Kings.*19.28.

4 He ordaineth, beyond the nature of sin, and the purpose of the sinner, to *order*, & turn it to a good end, even the manifestation of his own glory, in the execution of his justice upon the impenitents, and in shewing mercy to his chosen. *Ro.*9.22,23.

3 Reprobation being an act of Gods absolute *power*, hath no other cause, but Gods good *pleasure*. *Ro.*9.21. but damnation being an act of Gods *Justice*, hath *sin* to be the meritorious cause thereof. *Ho.*13.9. *Eze.*18.30.

4 The fal of man, in regard of the *liberty* of mans

mans will, was *avoidable*, but in regard of the *event* of the action, it was *inevitable*; the Lord having decreed not to stir up the will of man to persist in uprightnesse, and to resist Satans temptation, he voluntarily inclined to what was forbidden. *Gen.* 3.6.

5 Man is not condemned, because he *cannot* but sin, in regard of Gods decree of *reprobation*, but because he *will* do no other then sin, in regard of his own *inclination*, *Ho.* 13.9. *Ps.* 81.10,11,12. *Mat.* 23.37. *Eze.* 18,31,32.

6 Though unregenerate man doth nothing but what God hath in his secret decree appointed, yet he sinneth, because what he doth is in obedience to his own *will*, & not to Gods *commandment*. *Isa.* 10.5,6,7. *Act.* 4.27,28.

7 Whō God hath not ordained to *save*, thē he hath appointed to leave to themselves, to continue in blindnesse, and hardnesse of heart, till the measure of their sin be filled up. 1 *Pet.* 2.8. *Isa.* 6.9. 2 *Cor.* 4.3,4.

Qu. *What are the signes of Reprobation?*

An. An infallible sign can very hardly be givē, but signs very probable there be eight.

1 When God doth either *not bestow* upon men, or else doth take from them the faithfull Ministery of the Word, the ordinary means of their salvation. *Mat.* 10.5. *Mat.* 23.37,38,39. *Act.* 13.46.

2. When

2 When God doth *not incline* the heart to be obedient to the outward means which he affordeth. 1 *Sam.* 2. 25. *Mat.* 11. 21, 22, 23. 2 *Chro.* 25. 16.

3 When mens hearts are *hardned* by the Miniſtery of the word, and other means of life. *Iſ.* 6. 9, 10. 2 *Cor.* 2. 15, 16. 1 *Pe.* 2. 7, 8. *Io.* 13. 2.

4 When God doth ſend upon men the *Spirit of ſlumber*, to make them ſecure, and unſenſible of the danger of their naturall eſtate, & preſent condition. *Ro.* 11. 8. *Iſ.* 19. 14.

5 When God doth *give men up* to a *reprobate mind*, diſabling them to judg aright betweene things ſpiritually good, and evill. *Rom.* 1. 28. 2 *Pet.* 2. 12. 2 *Cor.* 4. 3.

6 When God doth *give men up* to Satan, to deceivers, or to ſtrong deluſions, to be ſeduced. 2 *Cor.* 4. 4. 2 *Theſſ.* 2. 9, 10, 11, 12. *Mica.* 2. 11. 1 *King.* 22. 20, 21, 22, 23.

7 When men receive not the truth with an unfained *love* to the truth. 2 *Th.* 2. 10. 12.

8 When men turne Gods *grace into wantonneſſe*, preſuming to continue ſinfull, becauſe God is longſuffering, and merciſull. *Rom.* 2. 4, 5. *Iude Epiſt.* ver. 4.

Qu. *Doth not this Doctrine of Election and Reprobation, make men ſecure and careleſſe?*

Anſ. No: for as God hath appointed men to *glory*, ſo he hath appointed them to *Sanctification*;

cation; & to the use of al holy means to attain that end. 2 *Th.* 2.13,14. *Ep.* 1.4. 2 *Pe.* 1.10.

Q. 1. *Can you shew me yet more cleerly how the three persons in the God-head doe proceed in accomplishing the worke of mans salvation?*

Ans. Yes:

1 No man cometh to the Son, but from the Father by *Election. Io.* 6, 37. 65. *Ioh.* 17. 2, 6, 7.

2 No man commeth to the Father from the bondage of sinne and Satan, but by the Son, through the worke of *Redemption*, and mediation. *Ephes.* 1. 9. 10. *Ioh.* 14. 6.

3 No man is united to the Son, but by the holy Ghost, working faith and *Sanctification* in them whom the Father did choose, and the Son redeeme. 2 *Thes.* 2, 13. 1 *Pet.* 1, 2, 3.

4 The whole worke of mans salvation, is *from* the Father, by the *inchoation*, or beginning of the Decree: *in* the Son, by the *dispensation* of the means: *by* the holy Ghost, for the *Consummation* of the means *unto faith*, as the instrument to apply them, and *unto obedience*, and true holinesse, as the fruit of faith, and way to heaven. 1. *Pet.* 1. 2, 3, 4.

Q. 2. *What rules can you give me for the better understanding of this deep Mystery of Election and Reprobation?*

Ans. The Rules requisite to the right understanding hereof are of five sorts.

Quest.

Qu. *What doth the first sort of these Rules respect?*

Anſ. The foreknowledge of God.

Qu. *What are the Rules which respect Gods foreknowledge?*

Anſ. They are seven.

1. That Gods foreknowledge is *independent*, and not occasioned by the thing foreseene, because the foreknower stampeth his impression in the things foreknowne, but the things foreknowne make no impression in the foreknower.

2 God *foreseeth no good* thing in the Creatures, nor any inclination unto goodnesse: but what himselfe from all eternity had ordained to worke in them, both for essence, and inclination.

3 Things future, are therefore *future*, and to come, because God did foreknow, and *fore-ordaine* them; his knowledge dependeth not on them, but their comming to passe dependeth upon his decree.

4 Gods fore-knowledge is not the *cause* of that which God hath decreed to *permit*, (to wit, sinne) but of that onely which God hath decreed to *worke*, that is, the creatures, their qualities, motions, and actions.

5 Gods fore-knowledge is not *speculative*, but practicall, not declaring things to come,

as

as he seeth them in their causes: but effecting whatsoever he wil have done, be it good or evill, either by a powerful working, or by a voluntary permission, and wise ordering of it, to the end whereto he did appoint it.

6 Whatsoever God *fore-knows*, that he willeth, because nothing can come to passe, which he willeth not; the Lord by himselfe, or by others, doing whatsoever is good, but suffering others to doe that which is evill.

7 Gods fore-knowledg of his Elect is not a *naked* knowledge, but a knowledge joyned with a *loving affection*, and benevolous purpose in God, to appoint, and bring them to eternall life, out of his own singular love.

Qu. *What doth the second sort of Rules respect?*

Ans. The Will of God.

Quest. *What are the Rules that respect the Will of God?*

Ans. They are nine.

1. You must not conceive any thing to be *before* the will, counsell, purpose and decree of God; because these be eternal, & no man may look beyond eternity for a reason of any thing.

2 God primarily willeth *himselfe* as the chiefe good. Secondarily, the *Creatures*, as they do more or lesse beare his image. Thirdly he

Augus. in Enchirid. cap. 11. Gregor. Mor. Lib. 18. cap. 17.

he willeth *sinne* not immediately, or simply for it self, for so he hateth the very being of it; but he willeth the permission, and disposition of sin, as it may be reduced by his goodnesse and wisdome, to his own glory, and the good of the creature.

3 Whatsoever God doth will in his secret Will, that he bringeth to passe: because he effecteth it in himselfe by a secret and unchangeable decree; & out of himself, by two uncontrollable meanes, the dispensation of his Son, and consummation of his Spirit.

4 We must not confound the secret, with the revealed Will of God; the decree of Predestination, with the precepts of faith and repentance.

5 Gods revealed Will sheweth what ought to be performed by us, not that God hath in his secret Will decreed we either can, or shall be enabled to performe the same.

6 Gods will is the reason why two men equally miserable, are made to differ onefrō another, & not the fore-sight of our wills, receiving, or rejecting grace proposed.

7 The Will of God is most free, and most simple, and therefore there are neither two, nor more, nor contrary wills of God, but the Will of God is most simply one.

8 There are divers distinctions of the Will

of

of God, but such as are rather nominall, then reall.

9 The things which are done against the revealed will of God, or the will of his precept, are not done without, or beside his secret Will, which is properly the Will of God; nothing being done, God willing, or unwilling.

Qu. *What doth the third sort of Rules respect?*

Ans. The decree of God.

Quest. *What are the Rules respecting Gods Decree?*

Ans. They are fourteene:

1 The Decree of God is most wise, most free, absolute, inconditionall, eternall, going before all second causes.

2 Though all things come to passe necessarily, according to the Decree of God, yet is his Decree the cause of no sin, the decree inferring no necessity of *constraint*, but of *immutability*.

3 The decree of God takes away neither liberty from the reasonable creatures, or contingency from second causes.

4 Gods decree of Election, or Reprobation, must not be grounded upon any thing in man, but altogether upon the free-will, and good pleasure of God.

5 We must carefully put a difference betweene the *decree* of Election and Reprobation,

tion, and the *execution*; because the decree is *eternall*, and before sin; the execution of the decree is *temporall*, and after sin; the decree respecteth man in general, as he is a creature capable either of glory, or ignominy, the execution looketh on man, as he is in sin.

6 We must take heed that we neither confound the decree with the execution of the decree, nor the *means* of salvation or damnation, with the *causes* of Election or Reprobation: you may not make Christ and Faith the causes of Election, because they be means of salvation: you must not take incredulity, and sin to be the cause of Reprobation: because sin doth not go before, but follow after Reprobation.

7 We must distinguish between the Decree of *non-Election*, or Reprobation; and the decree of *destination* unto punishment, or preparation to punishment, which is usually called Predamnation: because the former dependeth soly upon the good *pleasure* of God, the other is an act of Gods *justice*: the one floweth from God, as he is a God of *absolute power*, the other floweth from God, as he is a God of *justice*: the one respecteth man, as he is a reasonable creature, *mutable*, the other as he is *fallen* into sin.

8 We must carefully apply a right *object*,

to

to each ſeverall *act*, which we conceive to be in Gods decree: thus we muſt apply *Eternall Election*, and Reprobation, to the attribute of *power*, dominion, and good pleaſure in God. We muſt apply actuall and *temporall election*, which reſpecteth man in ſin, to the attribute of *mercy* in God: the *deſtination* of men not elected unto puniſhmēt, muſt be referred to the attribute of *Juſtice*.

9 The proper object of Eternall Election, and Reprobation, or Preterition, is the *reaſonable creature*, capable of glory, or ignominy; as we may ſee in the election, and preterition of Angels, who were not in the maſſe of ſin: and in the Election of Chriſt, as man, in whom there was no ſin.

10 The decree of Election and Reprobation is an immanent act in God alone, as in the *Subject*: from God alone, as from the *cauſe*: but damnation is neither *originally* from God, nor *ſubjectively* in God, but is a *tranſient effect* of his Juſtice.

11 Mans *ſalvation* in the order of Gods Decree, and Counſel goeth before the *means*, becauſe every wiſe Agent reſolveth firſt of the end, and then of the means.

12 As God ordaineth the *end*, ſo alſo he appointeth moſt apt, convenient and powerfull *means*, to accompliſh that end; his decree

of

of Election and Reprobation, being as immutable as himself.

13 God being a most wise Agent, propoundeth unto himself the manifestation of his own glory, as a most certain and infallible end; appointing and making all things to serve thereunto.

14 There neither is, nor can be any impulsive cause of the decree of God, besides the free will, and good pleasure of God.

Qu. *What doth the fourth sort of Rules respect?*

Ans. The manner of the three Persons, working in the work of mans salvation.

Quest. *What are the Rules respecting the working of the three Persons?*

Ans. They are these:

1 Election being an original work, is attributed to the first Person, & the Sons dispensation is according to the Fathers Election.

2 The Father made *choise* of certain people unto eternall life, as his inheritance; the Son *purchased* what the Father had chosen; and the holy Ghost working from the Father and the Son, doth *take possession*, and expelleth sin and Satan.

3 Man is elected in Christ, as the head of the *elect*, but not as the head or foundation of the Fathers *election*: for so the Father should begin from the Son, who alone worketh

keth from himself by the Son.

4 Christ is the Elect of the Father, therefore not the head of the Fathers Election; the *dilection* of the Father, causeth the *donation* of the Son.

5 Christ is chosen, 1 as *Head*, not to his Father, but over his members, and so he is the first of the Elect in order, and we are chosen in him. 2 He is chosen as a *fountain* of grace, not to his Father, but from his Father to us, as a Mediator and means for our good, and so he becommeth our servant.

Qu. *What doth the fift sort of Rules concern?*

Ans. Sin.

Qu. *What are the Rules which in this behalf respect sin?*

Ans. They are these:

1 We must distinguish between a thing brought to passe as an *effect*, flowing from something as the cause thereof, (as the freezing of the water followeth the coldnesse of the Air, as an effect of it) and between that which is a *consequent*, comming after something, as it is an antecedent; as the freezing of the water is a consequent, but not an effect of the absence of the Sun. So sin is a *Consequent* of Reprobation, not an effect; because God by not electing man, doth not infuse any evil into man, nor take away any good thing

from

from man, which he had, but doth thereby decree not to confirme in him that good which should make him stand.

II. The *causality* of the action, with the effectuall concurrence, and immediate influence into the same, as also the direction, and determination of it, must be referred unto God: but the *sin*, disorder, or deficiency of the action, must be referred unto man, as the author, and rest in man, as in the Subject.

III. The action, as it proceedeth from an *evill will* and looketh to an *evill end*, so it commeth from man; but as it is ordered by God, to a *good end*, so it commeth from him.

IV. Look on the *decree* of God; and you shal see, that that is an immanent act *residing* in God, working nothing, *infusing* no corruption into the Creature, not at all *inforcing* the creature to any evill; but *leaving* the creature to himselfe, the creature doth of its own accord, decline from the Rule of Righteousnesse prescribed, from the estate of holinesse, in which it was created: God left man in a good estate, made him the free beginner of his own worke.

V. Looke on Gods *Providence*, and there you shall see Gods efficiency *in* and *about* sinne, but not of sinne. You shall see his efficiency in sinne:

1 In *fore-knowing*, and foreappointing it. *Gen.*50.19. for whatsoever is, is either *against* the will of God, and then he cannot be *omnipotent*; or besides the will of God, and then he cannot be *omniprovident*, omnidisponent; or else it must be with the will of God, for who hath resisted his Will? *Rom.*9.19. Sin is against the Rule of Righteousnesse, which God hath prescribed, but not against the secret will of God, which cannot be resisted.

2 Here you shall see the Efficiency of God, in sustaining the nature of the sinner; for in him we live, move, and have our being. *Act.*17.28.

3 In the *permission* of the Sin. *Act.*14.16.

4 In the *desertion* of the sinner. *Isa.*5.5,6.

5 In the *tradition*, and delivering up of sinners to Satan, and vile affections, as an act of justice, a punishment for their former impieties. *Rom.*1.24.

6 In the limitation of them in their profane enterprises. *Isa.*8.10.

7 In giving leave to wicked instruments to incite, and stir up others to evill. 1 *Kings* 22.22.

VI. Look on *sin*, and you shall see it is from evill, *defectively:* sin hath properly no efficient, but a deficient cause: *A malo defective.*

cauſe: for ſin is not properly an action, but a defect, an obliquity, or error in the action: ſin hath no poſitive being, but is a privation evilly affecting the ſubject wherein it is: Sin is from a good cauſe *permiſſively*, diſpoſitively: Sin is in that which is good *Subjectively*, the action is good, the obliquity of the action is evill: Sin is to good *Reductively*: God the chiefeſt Good, would never have permitted ſin, had he not knowne how to make a good uſe thereof.

A bono permiſſivè.
In bono ſubjectivè.
Ad bonum reductivè.

VII. The work of God about ſin is conſiderable in the inchoation, progreſſe, and conſummation of ſin. In the *inchoation* by *prohibition*, and permiſſion: *by prohibition*, if there had been no prohibition, there had been no ſin, where is no law, is no ſin: by *permiſſion*, if God would not have permitted it, it could not have been.

In the *progreſſe* of ſin, Gods work is ſeen in the *direction* and limitation of it, for the time when, continuance how long, and meaſure how much.

In the end or *conſummation* of ſin, the work of God is ſeen, in ſhewing his mercy in forgiving ſome, and his juſtice in puniſhing others.

CHAP.

Chap. III.

Question.

What is the second step by which God proceedeth in the work of mans salvation?

Ans. Redemption. *Ephes.* 1.7.

Quest. *What are we to consider concerning mans Redemption?*

Ans. Six things.

1 Who wrought it.

2 Wherein it consisteth.

3 How it is made known unto us.

4 How it is imbraced, & received by us.

5 For what end we are redeemed.

6 What benefits we must see hereof in our selves.

Qu. *By whom was our Redemption wrought?*

Ans. Only by Christ. *Gal.* 4.5. 1 *Cor.* 1. 30. *Acts* 4.12.

Quest. *What is Christ?*

Ans. He is the Son of God, by *eternall generation*, according to his God-head; and by grace of *personall union*, according to his manhood. *Psal.* 2.7. *Luke* 1.35.

Quest. *How is Christ distinguished from the Father?*

Ans.

Anſ. Two waies:

1 According to his *perſon*, as he is the Son of God, the ſecond Perſon in the Trinity. 1 *John* 5.7.

2 According to his *office*, as he is Mediator, both God and Man. *John* 17.5.

Queſt. *How is Chriſt ſaid to be both equall and inferiour to the Father?*

Anſ. He is equall according to his *divine nature*, but inferior, according to his *office* of Mediatorſhip. *Phil.* 2.6. *Joh.* 10.29.30. *John* 14.28.

Qu. *How is Chriſt diſtinguiſhed in himſelf?*

Anſ. By his Perſon, by his natures, by his properties, by his actions: his Perſon is but *one*, his natures, properties, and actions are *double*, divine and humane. *Mat.* 1.23. *John* 1.14. *Mat.* 23.37. *John* 2.19.

Queſt. *Did he work our Redemption by one nature only, or elſe by both?*

Anſ. By both his Natures. 1 *Cor.* 2.8.

Queſt. *Whence doth it appear, that Chriſt is our Redeemer, and Mediator, according to both natures?*

Anſ. 1 He did aſſume our fleſh, that ſo being God and man, he might be a fit Perſon to perform the office of a Redeemer, to reconcile both God and man together. 1 *Tim.* 2.5.

2 He

2 He was *man*, to suffer for man, and he was *God*, to make his suffering of an infinite value, a compleat satisfaction for mans Redemption. *Heb.* 2. 14, 15, 17.

3 Christ so performed the office of a Mediator, according to both natures, that there was a *communion* in the work, but a *distinction* of the vertue and manner of the work, in the natures working: Christ *suffered* in his humane nature, but *sustained* and overcame the things which he suffered, by the Power of his Divine Nature: He *satisfied* in the humane nature, but the worth, dignity, efficacy, and application of the *satisfaction proceeded* from his Divine Nature. *Heb.* 9. 14. *Heb.* 5, 5. *Acts* 20. 28.

Quest. *How could the short sufferings of Christ satisfie the infinite Justice of God, and purchase his everlasting favour?*

Ans. The infinite merit of Christs passion ariseth from his infinite *Godhead*; mans sin, though in it self finite, yet became infinite, by being committed against an infinite Justice: So Christs sufferings, though finite in regard of time, yet became infinite by divine merit. *Acts* 20. 28.

Qu. *But how doth this work of Redemption belong to the divine nature, seeing the divine*

nature could not ſuffer, becauſe it was immutable, nor die, becauſe it was immortall?

Anſ. In regard of *perſonall union*, the divine nature manifeſting it ſelf in the fleſh, and the humane nature being made one by perſonall union with the divine, whatſoever is done to either of the natures, is taken as done unto them both. *Iohn* 1. 14. *Phil.* 2.7,8.

Queſt. *How manifold is the office of Chriſt the Mediator?*

Anſ. Threefold: as a *Prophet* he teacheth, as a *Prieſt* he ſanctifieth as a *King* he governeth; as a *Prophet* he *explaineth*, as a *Prieſt* he *obtaineth*, as a King he *applieth* ſalvation to his people. *Acts* 3.22. *Heb.* 10.10.14. *Eph.* 5.25.26,27. *Iſa.* 9.6.7.

Queſt. *Show me yet more fully what he doth as a Prophet?*

Anſ. He *ſheweth* us our miſery by ſin, and happines by grace. *Iohn* 1.9.18. *Mat.* 17.5.

Queſt. *How doth he doe this?*

Anſ. *Outwardly*, by the preaching of the Law and Goſpel, and *inwardly*, by enlightning the underſtanding. *Mat.* 4.17. *Iſai.* 61.1. *Eph.* 4.11. *Iohn* 5.25. 1 *Iohn* 2.27.

Queſt. *What doth he as a Prieſt?*

Anſ. He *redeemeth* us from evill, and purchaſeth

chaseth for us Gods grace and favour. *Heb.* 2.17. *Psal.*110.4. 1 *Pet.*2.24.

Quest. *How doth he doe this?*

Ans. 1 By keeping the Law, *Rom.*8.34.

2 By *offering* himself a Sacrifice to God. *Eph.*5.2.

3 By *making* intercession for us. *Heb.* 7. 25,26,27. *Iohn* 17.9.

Qu. *How doth he make intercession for us?*

Ans. By *presenting* himself to God the Father, as our Mediator and Redeemer. *Heb.* 9.24. 1 *Iohn* 2.1.

2 By *promising* obedience, and thankfulnesse on our behalf. *Iohn* 17.6.25,26.

3 By *praying* for us. *Iohn* 17.9.

Quest. *What doth he doe as a King?*

Ans. He doth *rule* and defend his kingdome, and redeemed people from all evill, and doth *continue* them in the grace and favour of God, for ever. *Psa.*2.6.8, 9. *Luke* 1. 32. *Iohn* 10.28. *Mat.*2.8.20. *Heb.*12.28.

Quest. *How doth he do this?*

Ans. 1. By *getting* victory over his and our enemies. 1 *Cor.*15.54,55. *Col.*2.15. *Heb.* 2.14. *Hos.*13.14.

2 By *calling* and gathering together the people of his kingdome, and taking possession in their hearts. *Iohn* 17.11, 12.

Iohn 10.16. *Ephes.*4.11. *Ephes.*3.17.

3 By *prescribing* to them laws of obeying and beleeving. *Mat.*17.5. *Acts* 17.31. *Isai.* 11.2.3.9.

4 By *moving* their hearts inwardly thorough the feeling of Gods present favour, & hope of future glory, to beleeve and obey. *Ro.*8.14. *Mat.*3.11. 2 *Cor.*7.4.5. 2 *Cor.*5.20.

5 By *bestowing* on them all things needful to salvation. *Psal.*45.13.14. *Eph.*4.11.12.

6 By *restraining*, and punishing the enemies which rise against thē. 1 *Co.*15.24.25.

Qu. *You said but even now, that Christs sufferings, in regard of his Godhead, were of an infinite valne; did he therefore in the intention of God his Father, die for, and redeem all men, as the Papists and their Adherents teach?*

Ans. He redeemed men of all *nations*, and of all conditions, but not all particular persons. *Rev.*5.9. *Rom.* 8.33.34. *Iohn* 17.19. 20. *Iohn* 10.15. *Ephes.*5.23.

Quest. *How doe you further make the truth hereof apparent?*

Ans. By divers things:

1 The Father did not *choose* all, therefore neither did the Son die for, and *redeem* all: for the work of the Son in Redemption doth not exceed the worke of the Father in

in Election, because he worketh from the Father. *John* 17. 2. 4. *John* 15. 15. *John* 12, 49, 50.

2 The Spirit doth not *sanctifie* all, therefore neither did the Son *redeem* all: for the work of the Spirit in Sanctification, commeth not short of the work of the Father in Election, nor of the Son in Redemption; because he worketh from the Father and the Son, taking possession of what the Father did choose, and the Son purchase, sanctifying whom the Son did redeem. *Ioh.* 14. 26. *Io.* 15. 26. *John* 16, 7, 13, 14, 15. 1 *Pet.* 1, 2.

3 The *love* of God and Christ, which was the moving cause of his death, doth not *extend* to all, neither was his death intended for all. *Ioh.* 3. 16. *Ioh.* 13. 1. *Rom.* 9. 13.

4 Christ did not *rise* again for all, therefore neither did he *die* for all. *Rom.* 4. 25. 1 *Cor.* 15. 20.

5 Christ doth not *pray* for all; therefore neither did he die for, & *redeem* all. *Io.* 17. 9.

6 The death, resurrection, and intercession of Christ are *inseparable*, make him a *compleat* Redeemer, and are *peculiar* to Gods choſen people. *Rom.* 8. 33, 34.

7 Christ doth not inwardly *instruct* all, as a Prophet. *Mat.* 13. 13. nor spiritually *rule* in

the hearts of all, as a King. *Ro.*16.16. therefore neither did he *die* for all, as a Priest, for the offices of Christ are of equall extent.

8 For whom Christ *died*, to them are *given* the Spirit, Faith, Hope, Love, and every other saving grace. *Rom.*8. 31,32. but this all men have not. 2 *Thes.*3.2.

9 Had Christ laid down his life a ransome for all men, then the Justice of God being once *satisfied*, a second punishment could not without injustice be *inflicted*. *Mat.*20,28. *Isai.*53,11,12.

Quest. *Wherein standeth this Redemption thus wrought by Christ?*

Ans. In three things:

I. In *satisfying* Gods Justice by suffering the full punishment of sin. *Mar.*10.45. *Isai.* 53.5.

II. In *fulfilling* Gods Law, by obeying perfectly. *Mat.*5.17. *Ro.*10.4.

3 In *delivering* us from the power of sin, and curse due to the same, by applying unto us the benefits of his active and passive obedience. *Rom.*8.2,3. 2 *Cor.*15.15.

Quest. *Why must this punishment be suffered by Christ?*

Ans. Because otherwise there is no *escaping* of eternall death. *Heb.*9.22.

Quest.

Qu. *Why must the Law be fulfilled by Christ?*

Ans. Because otherwise there is no *enjoying* of eternall life. *Ro.*5.18,19.

Qu. *Why must the benefits of Christs active and passive obedience be applyed?*

Ans. Because otherwise our sin is not *destroyed*, our imperfections are not *covered*, our persons and *actions* are not *accepted*, neither is the wrath of God against us *appeased*. *Phil.* 3.8,9,10. *Rom.*8.8,9. *Rom.* 7. 5. *Rom.* 6.22,23.

Quest. *How is the mystery of our Redemption made known unto us?*

Answ. By the preaching of the Gospel, *Luke* 24.25,26. *Acts* 10.43.

Quest. *How is this Redemption received, and imbraced by us?*

Ans. Only by faith. *Iohn* 3.16.

Quest. *For what end did Christ redeem us?*

Ans. To serve God always in true holinesse. *Luke* 1. 74,75. *Tit.*2.14.

Qu. *What benefits of our Redemption must we see in our selves?*

Ans. These seven:

I. *Freedome* from the bondage of Satan. *Heb.*2.14. 1 *Iohn* 3.8,9.

II. A *death* of Sin. *Rom.*6.5.6.

III. *Newnesse* of life. 1 *Cor.*5.7, 8. *Rev.*5.9, 10.

IIII. *Reconciliation* with God. *Rom.*5.1. *Col.*1.20. *Eph.*2.13.

V. An holy *agreement* between our hearts, and Gods Commandements. 1 *John* 5.3.

VI. An heavenly *peace* in our Consciences. 1 *John* 3.21. *Rom.*5.5.

VII. An holy *triumph* over the fear of death. 1 *Cor.*15.57.

Chap. IIII.

Question.

WHat *is the third step by which God doth proceed in the work of mans salvation?*

Ans. Vocation.

Quest. *What is vocation?*

Ans. It is a holy and gracious work of God, by his Word and Spirit calling men sinfull and subject to damnation out of their naturall, and corrupt estate, to beleeve in Christ, and to lead a new life. *Acts* 26.18.

Quest. *What are the parts of vocation?*

Ans. They are two. 1. The offering 2. The receiving of Christ. *John* 1.11,12.

Quest. *What is the offering of Christ to us in our vocation?*

Ans.

Anſ. The propoſing of Chriſt as the only neceſſary and ſufficient means of ſalvation. 1 *Cor.* 1.23,24. *Heb.* 7.25. *Acts* 4.12.

Queſt. *What is the receiving of Chriſt?*

Anſ. The joyning of Chriſt unto man, & of man unto Chriſt. *Joh.* 6.56. *Eph.* 3.23.

Qu. *How doth God call men to this new eſtate?*

Anſ. By the Miniſtery of the *word* as the outward, by the working of the *Spirit* as the inward means. *Acts* 10.44. *Acts* 16.14. *Acts* 9.15. *Epheſ.* 1.17. 1 *Cor.* 3.6.

Queſt. *From what doth God call them?*

An. From the bondage of Satan, & ſervice of all ſin. *Col.* 1.12,13. *Tit.* 3.3,4. *Mat.* 9.13.

Queſt. *Whereunto doth he call them?*

Anſ. Unto true holineſſe. 1 *Theſ.* 4.7.

Queſt. *Why doth he thus call them?*

Anſ. I. That they may have *union*, and communion with Chriſt Jeſus. 1 *Cor.* 1.9.

II. That they may *love*, fear, and honour God in Chriſt. *Jer.* 32.39,40.

III. That they may *make ſure* their election unto themſelves. 2 *Pet.* 1.10.

IIII. That they may be *fit* to inherit eternall glory. 2 *Pet.* 1.3. *Rev.* 21.27.

Queſt. *Who are they that be thus called?*

Anſ. By the outward Miniſtery of the Word *good and bad* are called. *Mat.* 20.16.

Mat.

Mat. 13.47,48. but by the inward working of the Spirit the *chosen* only are called. *Rom.* 8.30. *Acts* 13.48.

Quest. *What are the properties of vocation?*

Ans. They are five:

I. It is *free. Ioh.* 3.8. *Ro.* 8.28. *Isa* 44.6,7.

II. It is *holy. 2 Tim.* 1.9.

III. It is *irresistible. Io.* 6.37. *Io.* 10.16. *Isa.* 55.10,11,12,13. *Ezek.* 36.25,26.

IV. It is *peculiar* to the chosen. *Act.* 13.48.

V. It is *unchangeable. Ro.* 11.29. *Ier.* 32.40.

Quest. *How may a man know that he is effectually called?*

Ans. By nine signes accompanying it.

Quest. *What be they?*

Ans. I. True *illumination*, whereby a man is able to see his own wretchednesse by sin, and also to behold the riches of Gods mercy in Christ towards his own soul. 1 *Pet.* 2.9.

II. A thorough *detestation* of that sin which hath formerly been most pleasing to him. *Hos.* 14.8. *Isa.* 30.21,22. *Luke* 19.8,9.

III. A *loathing* of evill, and delighting in holy company. 2 *Cor.* 6.17,18. *Psa.* 119.115. *Psal.* 26.4,5. *Psa.* 16.3.

IIII. A competent measure of *grace* befitting that calling, with a holy care to walk as beseemeth the same. *Eph.* 4.1. 1 *Thes.* 2.12.

V. A

V. A singular *readinesse* to perform all the Lords Commandements. *Gal.* 1. 15, 16. *Cant.* 1.4. *Psal.* 119.32.

VI. A *carefull* endeavour to have peace with all men, so much as may be; but especially with Gods people. *Rom.* 12, 18. *Col.* 3. 15. 1 *Cor.* 7.15. 1 *Pet.* 3.8.9.

VII. A hearty *cleaving* unto God, and making a good profession of Gods Truth, in all estates. 1 *Tim.* 6.11. *Luke* 9.23.26.

VIII. A high *estimation* of this calling, and of the means by which a man is called. *Phil.* 3.14. *Ps.* 119.72.

IX. A comfortable *experience* of Gods disposing and ordering all things to work for the best unto him. *Rom.* 8. 28. *Gen.* 41.52. *Gen.* 50.20.

Quest. *What fruits doth this doctrine of mans Misery, Redemption, and Vocation bring forth in them whom God hath ordained to life eternal?*

Ans. It doth work ten severall graces in them.

Quest. *What is the first?*

An. A cleer *sight* of our woful & lothsome estate by nature. *Pr.* 30.1,2. *Ier.* 31.18. *Ro.* 7.9.

Quest. *What is the second?*

Ans. A true *sense* of our misery by sin. *Psal.* 38.4. *Rom.* 7.24.

Quest,

Quest. *What is the third?*

Ans. *Contrition*, and brokennesse of heart. 2 *Cor.*7.10. *Psal.*51.17. *Luke* 7.38.

Quest. *What is the fourth?*

Ans. A thorough *detestation* of sin. *Psal.* 119.128. *Hos.*14.8.

Quest. *What is the fifth?*

Ans. An earnest *desire* of the pardon of sin. *Psa.*51.19.

Quest. *What is the sixth?*

Ans. A holy *consultation* what to doe to get forth of this sinfull estate. *Acts* 16.29,30.

Quest. *What is the seventh?*

Ans. A humble and free *confession* of all sin. *Psa.*32.5. *Psal.*139.23. *Luke* 15.18, 19. *Psal.*51.3.

Quest. *What is the eight?*

Ans. An unfained *forsaking* of all sin, to enjoy the graces of the Spirit, and favour of God. *Mat.* 13.44. *Isa.*30. 22. *Psal.*66. 18.

Qu. *What is the ninth?*

Ans. A sound *application* of Christ and his promises to our owne soules, trusting in Christ, and casting our selves wholly upon him for pardon and salvation. *Ioh.* 20.28. *Phil* 3.12,13.

Quest. *What is the tenth?*

Ans. An *high valuing* of Christ, strong and fer-

fervent love to Christ, and an holy relishing of more sweetnesse in the Gospell, then in any thing in the world, consecrating our selves to Christ in holinesse and true righteousnesse to serve him. *Lu.* 7. 47. *Ps.* 4. 6,7. *Ierem.* 15,16. *Psal.* 119. 103. *Rom.* 10. 15. *Rom.* 12. 1,2.

Chap. V.

Question.

What is the fourth step by which God proceedeth in the worke of mans salvation?

Ans. Justification.

Quest. *What is Justification?*

Ans. It is a gracious action of God, whereby he *imputeth* the righteousnesse of Christ to all true beleevers, and for the merit of Christ freely *absolveth* them from all their sins, and *reputeth* them just unto life. *Rom.* 3. 22. 24. 2 *Cor.* 5. 21. *Psal.* 32. 1,2.

Qu. *How manifold is justification?*

Ans. Twofold. Legall; *Rom.* 2. 13. Evangelicall; *Rom.* 5. 18.

Qu. *What is the matter of our justification?*

Ans. Christs active and passive obedience: to-

together with his originall righteousnesse. *Gal.* 3. 10. *Rom.* 5. 19.

Qu. *How is Christs originall righteousnesse a part of his satisfaction, and of our justification?*

Ans. I. Christs originall *Righteousnesse* answers our originall *sinne.*

II. The law requires not onely *actuall* obedience, but also *original*, & full conformity.

III. Whole Christ is ours, and whatsoever he was made, whatsoever he did, or was, that he was made, that he did, and was for us. *Isa.* 9. 6. 1 *Cor.* 1. 30.

Qu. *Is the active obedience of Christ necessary to our justification, as well as his passive?*

Ans. Yes. For,

I. As Christs passive obedience was necessary for the *expiation* of our sin, so his active obedience is necessary for the *obtaining* of life eternall.

II. As the law bindeth to *punishment*, threatning death to them that transgresse it. *Deut.* 27. 26. So it bindeth to *obedience*, promising life to them that keep it. *Levit.* 18. 5. *Luke* 10. 28.

III. As Christs passive obedience answers mans *guilt* of Sinne, and damnation: so his active obedience answers mans *want* of Righteousnesse. *Rom.* 3. 22.

Quest.

Quest. *What are the parts of Justification?*

Ans. Two:

I. The *Imputation* of Christs Righteousnesse, whereby the Beleever hath his sin covered, and is accepted as just in the sight of God. *Phil.*3,8,9,10.

II. *Remission* of sin, whereby the Beleever is freed from the guilt, and punishment of sin. *Col.*1.21,22.1 *Pet.*2.24.

Quest. *What is the moving cause of mans Justification?*

Ans. The *inward* moving cause is Gods *mercy*, *Rom.*3,24. the *outward* moving cause is the *merit* and efficacy of Christs active & passive obedience. 1 *Iob.*1,7. 2 *Cor.*5.18,19.

Quest. *What is the formall cause?*

Ans. The *Imputation* of Christs Righteousnesse. 2 *Cor.*5.2. 1 *Cor.*1.30. *Ier.*23.5.

Quest. *What is the instrumentall cause of our Justification?*

Ans. A lively faith, laying hold on the Righteousnesse of Christ. *Rom.*3.28.

Quest. *Doth faith alone justifie us?*

Ans. Faith is alone in the *act* of justifying; but not alone in the *heart* and life of the justified person. *Rom.*3.28. *Iam.*2.17. *Ephes.*2.8,9,10. *Gal.*5.6.

Quest. *What is Faith?*

Ans.

Anſ. It is a holy and ſtedfaſt reſting of the heart upon God in Chriſt, as the onely and alſufficient Author of ſalvation, and life eternall. *Iſa.* 10, 20. *Pſal.* 37. 3.4.5. *Rom.* 10. 11. 2 *Cor.* 3.4. 2 *Cor.* 5, 6, 7, 8. *Deut.* 30. 20.

Qu. *What is the nature of faith in generall?*

Anſ. To cleave unto the Lord, and to caſt our ſelves, and our burthen upon him in all eſtates. *Ioſ.* 23. 8. *Acts* 11. 23. 1 *Cor.* 6. 17. *Pſa.* 55. 22. *Pſ.* 62. 8. 1 *Pet.* 5. 7.

Queſt. *What doth the nature of Faith more particularly comprehend under it?*

Anſ. I. *Knowledge* of that which God hath propoſed to be beleeved. 1 *Jo.* 4. 16. *Jo.* 10. 38. *Jo.* 17. 3.

II. *Aſſent* to the proffer of grace. *Jo.* 3. 33.

III. A pious *affection* towards God, whence ariſeth a high eſtimation of the promiſe of life, and a baſe account of all things in compariſon of the love of God in Chriſt. *Deut.* 4. 4. *Deut.* 11. 22. *Cant.* 1. 2. *Pſal.* 63. 3.

IIII. An earneſt *deſire* after the happineſſe revealed in the Goſpel. *Iſai.* 55. 1. *Gal.* 5. 5. *Luke* 2. 25.

V. A *reſting* upon God in Chriſt, for the obtaining of that good which he hath propoſed to us in his Word. *Ier.* 17. 7. *Joh.* 6. 68.

VI. An *election*, chooſing, and apprehending

ding of the promiſe of life in Chriſt, ſo making it our own. *Ioh.* 1. 12.

Qu. *Wherein ſtandeth the eſſence and perfection of faith?*

Anſ. In our election, apprehending, and ſingling out of Chriſt unto our ſelves, as the onely ſufficient and fit means to bring us to life. *Cant.* 2. 16. *Ioh.* 20. 28. *Pſa.* 119. 30, 31.

Queſt. *Whereupon is faith builded?*

Anſ. Upon the ſacred Scriptures alone, whoſe Author is God. 2 *Pet.* 1. 19, 20. *Rom.* 3. 4. 1 *Cor.* 2. 5.

Queſt. *Whence is it that the act of beleeving ſpringeth?*

Anſ. From the internall operation, and perſwaſion of the holy Spirit, as the proper cauſe of it. 1 *Cor.* 12. 3. 11.

Queſt. *What is the outward and ordinary means by which Faith is wrought?*

Anſ. By the faithfull preaching of Gods Word. *Rom.* 10. 14, 15, 17. *Eph.* 1. 13. 1 *Cor.* 1. 21. *Ier.* 3. 15. *Acts* 13. 42, 43. *Iſa.* 57. 19.

Queſt. *What is the object of Faith?*

Anſ. Chriſt as Redeemer is the *mediate* object of Faith, and God is the *ultimate*; for we beleeve in God, through Chriſt. *Rom.* 6. 11. 2 *Cor.* 3. 4. 1 *Pet.* 1. 21.

Qu. *Whereunto doth Faith carrie the heart*

of

of the Beleever to seeke true comfort?

Ans. To the *merit* of Christ, and to the *promises*, and *providence* of God. *Ioh.* 14.1,2. 2 *Tim.* 1.12. *Rom.* 4.21. *Heb.* 11.13.

Question. *What is the Subject or Seate of Faith?*

Ans. The heart and will of the Regenerate. *Rom.* 10.10.

Qu. *Whence doth it appeare that the will rather then the understanding is the seat of Faith?*

Ans. I. Because Faith is an act of election, chooſing and imbracing Christ, and making him ours, which is more then an act of the understanding. *Joh.* 1.12. *Ioh.* 6. 35.

II. Because, though Faith doth alwayes presuppoſe the knowledge of the Goſpel, yet there is no saving knowledge distinct from that which is in many Reprobates, unleſſe it be both consequent unto, and also dependent upon the act of the will. *Joh.* 7. 17. *Jo.* 8. 31,32. 1 *Joh.* 2. 3.

III. Because Faith uniteth us to Christ, causeth us to give and apply our selves unto God in Christ, which is not an act of the understanding, but a consent and worke of the will. 2 *Cor.* 5.14.15.

IIII. Because knowledge of it self, is common to beleevers, with unbeleevers and devills. *Iam.* 2.19,20.

Queſt.

Quest. *In what order, or by what degrees doth God prepare them to beleeve, whom he hath ordained unto life?*

Answ. I. By the Law.

II. By the Gospel.

Quest. *How by the Law?*

Answ. I. By *inlightning* the sinner to see his miserable estate by sin, with the punishment due to the same. *Rom.* 7.7.9, *Rom.* 3.20.

II. By *convincing* the sinner, that he is the guilty person, to whom the Messenger of the Lord speaketh. 1 *Cor.* 14.24,25. 2 *Sam.* 12.7.

III. By *raising* the sinner out of his security, filling his soul with terror, making him see the fulfilling of the Law to be impossible, making him feel the bearing of the punishment to be intolerable, and the committing of the sinne uncomfortable. *Gen.* 4.7. 13. *Acts* 16.29.

Quest. *Are all such as be thus wrought upon by the Law, afterward brought to beleeve?*

Answer, No.

Many Reprobates, & Hypocrites are thus convinced, and terrified, and so left. *Mat.* 27. 3,4,5. *Gen.* 4.13.16,17. *Act.* 24,25. 2 *Cor.* 3.6. And yet ordinarily all such as are appointed unto life, are thus in some degree wrought upon by the law in the beginning, & so led for-

forward unto faith by the Gospel. *Acts* 2.37. *Ier.*31.18.

Qu. *After men are thus prepared by the law, how doth God lead them forward by the Gospel?*

Ans. He doth by the Gospel *proclaim* a remedy for the easing of the soul of the sinner so distressed, and appeasing of the Conscience so disquieted, *Io.* 3.16. *Mat.* 11. 28. *Isa.* 61.1,2.

II. By the Gospel, the Sinner thus afflicted is *perswaded* in the generall, that God is mercifull, and that there is a remedy in Christ for sinners: and by this generall perswasion is supported against despaire, though he cannot make any particular application hereof unto himself, for the present. *Isa.* 55. 6,7. 2 *Sam.*24. 14. *Psal.*130,7,8. *Dan.*9.9. *Ezek.*16.2,3. *Lam.*3.22,25.

III. Hereupon, the thoughts of his own misery, the sweet voice of the Gospel, and the consideration of Gods loving kindnesse in Christ working upon him, his heart becommeth *soft*, humble, teachable, contrite and broken for sin, and for dishonouring God, so loving, and longsuffering. *Ro.* 2. 4. *Zech.*12.10.

Quest. *But how may a man know that his Contrition is not Legall, but Evangelicall?*

Ans.

Anſ. Legall terror is chiefly for *fear of punishment*, leaving the ſoule ſtill hardned; but Evangelicall contrition is chiefly for *ſin*, making the heart truly ſoft, and cauſing ſin to be earneſtly, deeply, and conſtantly bewailed. *Pſal.* 38. 3, 4. *Pſal.* 31. 10. *Mat.* 26. 75. *Zech.* 12. 10. 2 *Cor.* 12. 7.

Queſt. When the Goſpel, like fire, hath melted the ſtony heart of the ſinner, how doth it work further?

Anſ. It doth beget in him further:

I. An utter *diſlike*, ſhame, and deteſtation of all his former courſes. *Iſa.* 30. 22. *Jer.* 31. 19. *Ezek.* 37. 31.

II. An unfained and full *confeſſion* and aggravation of his ſin. 1 *Sam.* 12, 13. 1 *Tim.* 1. 15. *Luke* 5. 10.

III. It doth empty him of all conceit of his own goodneſſe, cauſing him utterly to deny himſelfe. 1 *Cor.* 3. 18. *Rom.* 7. 18.

IIII. It cauſeth him to *wait* on God for direction to guide him, and to lead him forth of this perplexed eſtate, crying earneſtly to God for conſolation. *Pſal.* 31. 8, 9, 10, 11, 12. *Pſal.* 143. 8, 9, 10.

V. Having *felt* his own wants, *deſpairing* of help in himſelf, and having *ſeen* Gods offer, and the excellency of Mercy in Chriſt

Christ; he doth above all things, most strongly *desire* the pardon of sin, and faith to beleeve the Promise of Gods mercy in Christ to his own soul. *Luke* 18.13. *Ps.* 143. 1,2. 6. *Isa.* 26.8,9.

VI. He is solicitously *carefull* in the use of the means to attain Faith. 2 *Pet.* 1.10. *findeth no rest*, till he getteth some assurance. *Psal.* 38.3. *Psal.* 116.3,4. *hungreth*, and thirsteth vehemently after it. *Mat.* 5.6. *Psal.* 63. 1. *casteth away* whatsoever may hinder it. *Mat.* 13.44,45. *waiteth* on the Lord with patience. *Isa.* 28.16. beginneth at length to be *perswaded* in his heart that he shall have it. *Psal.* 103.8. *Hebr.* 10.37. *Mar.* 9.24. and so at length, God doth *seal up* unto his soul, the pardon of his sin, and doth inable him to *beleeve* the same. *Ephes.* 1.13,14. *Psal.* 116.6,7,8.

Quest. *How far may a Reprobate go in this way?*

Ans. He may goe fourteen steps.

Quest. *Which be they?*

Ans. 1. He may *know*, and acknowledge the truth. 2 *Pet.* 2.21. *Luke* 12.47. 1 *Cor.* 13.2.

II. He may be *troubled* in conscience by hearing the Word. *Act.* 24.25.

3. He

III. He may be *perplexed* in minde about ſin, before he doth commit it. *Mark* 6.26.

IV. He may be full of *ſorrow* after the commiſſion of ſin. *Mat.*27.3,4.

V. He may *confeſſe* his ſin in time of vexation. *Exod.*9.27.

VI. He may *pray*, and deſire others to pray for him in the day of affliction. *Acts* 8. 24. 1 *Kings* 21.27.

VII. He may be at great coſts in and about Gods ſervice. *Gen.* 4.3. *Iſa.* 1.11, 12, 13. *Mica.*6.6,7.

VIII. He may make an open and glorious *profeſſion* of the ways of godlineſſe. *Iſaiah* 58.2. *John* 6.26. *Ezekiel* 33.31,32. *Mat.*25.1,2,3.

IX. He may take *joy*, and taſte ſweetneſſe in ſome part of Gods word. *Mar.*6.20. *Mat.* 13.20,21. *Heb.*6.5.

X. He may *amend* his life in many things, and be zealous, and ſo far eſcape all the pollutions of the world; that none can juſtly taxe him with any open evill. 2 *Pet.*2.20. *Mar.*6.20. 2 *Kings* 20.28,29.

XI. He may *wonder* at, and be ſtrangely affected with the glorious things revealed in Gods ordinances. *Luke* 4.22,23.

XII. He may *approve*, and commend the best Preachers, and frequent the best company, and desire their gifts and graces. *Ezek.*33.31,32. *Mat.*25.1,8.

XIII. He may *delight* in frequenting Gods house, he may hold out with Christ in great trouble, & upon some inward, yet common work, perswade himself of being in Gods favor. *Is.*58.2,3. *Mat.*13.22. *Pr.*14.12. *Is.*1.26.

XIV. He may *give* liberally to the needy, and *suffer* even death in the cause of Christ. 1 *Cor.*13.3.

Quest. *Is it not a great discouragement to Gods children, that hypocrites goe so far in the way to heaven, and that Gods children are so hardly distinguished from them?*

Ans. No: but they must labour so much the more earnestly to goe beyond them, and to make their Calling and Election sure. *Mat.*5.20. 2 *Pet.*1.10.

Quest. *Wherein doth a child of God goe beyond an Hypocrite?*

Ans. In Twelve things:

I. In hating sin *universally*, and throughly. *Psal.*119.104. *Psal.*66.18.

II. In resting upon God *firmly*, and constantly. *Rom.*8.38. *Psal.*62.8. *Col.*2.7.

III. In loving God *unfainedly*, for the purity

rity and lovelineſſe of Gods nature. *Deut.* 6. 5. *Cant.* 2. 5. *Mat.* 10. 37.

IIII. In meditating upon, and rejoycing in the *whole Word* of God. *Pſal.* 119. 14, 15, 16. 143. *Ierem.* 15. 16.

V. In obeying the whole will of God *cheerfully*. *Pſ.* 40. 8. *Pſ.* 116. 3. *Pſ.* 119. 128. 1 *Io.* 5. 3.

VI. In *deſiring ſincerity* with much earneſtneſſe. *Pſal.* 139. 23, 24.

VII. In exerciſing holy duties with *Conſtancy*, and ſtriving to keepe a good conſcience toward God and man continually. *Iob* 27. 6. 11. *Acts* 24. 16.

VIII. In being truly *poore* in ſpirit, carried cleere out of themſelves, and every thing elſe, to Chriſt alone for all fulneſſe. *Iſ.* 57. 15.

IX. In performing duties *in love* to Chriſt, deſiring grace, that he may honour Chriſt, grieving that he can performe no better ſervice to Chriſt.

X. In deſiring, and endeavouring the glory of God, and Chriſt *above* his own ſpirituall & temporall good. *Ro.* 9. 3. *Lu.* 14. 26.

XI. In taking up his *full and everlaſting reſt* with Chriſt, *Phil.* 1. 21. Chriſt being all contētation to him, heaven it ſelf being without Chriſt an uncomfortable and empty dwelling in his apprehenſion. *Phil.* 3. 7, 8, 9, 10.

XII. In being inclined, moved, and carried to God, to Christ, and holy things.

1 By the power of a new, and *inward principle* of grace; working a sutableneſſe between his heart and the things of God.

2 By the vertue of a cleer and *ſweet apprehenſiõ* which he hath of God in Christ, making him appear moſt glorious in his eies.

3 By the efficacy of a *pure and fervent love* to God in Christ, cauſing him to deſire Christ for Christ himſelf, and all other things for Christs ſake, to make himſelf the more ſerviceable unto Christ. *Pſ.* 40.8. *Pſal.* 119.32.

Qu. *How may a man know that he hath faith?*

Anſ. 1 By the *ſenſe* and feeling of faith it ſelf: the Beleever perceiving, and feeling his heart chooſing, and ſingling out, ſtrongly cleaving unto, and relying upon Christ, *Rom.* 8,38,39. 1 *Cor.* 2.12. *Mar.* 9,24. 2 *Tim.* 1.12.

2 By the fruits and ſignes of Faith. *Mat.* 7.16,17. *Iam.* 2.18.

Queſt. *How many ſorts of ſignes are there?*

Anſ. Two: one of faith more weak; the other of faith more ſtrong.

Qu. *What are the ſignes of faith more weak?*

Anſ. 1 *A feeling* of the want of faith, with an earneſt deſire to have it. *Mar.* 9.24.

2 A ſpirituall *combate* between the fleſh and

& the Spirit, *Gal.*5.17. *Ro.*7.23. *Mat.*11.28.

3 An earneſt *ſeeking* after, & valuing of the love of God in Chriſt, above all the things in the world. *Cant.*2.4. *Pſ.*51.8.10. *Pſ.*4.6.

4 *Deniall* of our ſelves, ariſing from the apprehenſion of our own vileneſſe, and emptineſſe; and Chriſts fulneſſe to ſupply our wants. *Mar.*8.34. 1 *Cor.*3.18. *Ezek.*20.43.

5 Godly *ſorrow* ariſing from the apprehenſion of Gods love in Chriſt, ſoftning, and melting our hearts. *Rom.*2.4. 2 *Cor.*7.10,11. *Zech.*12.10.

6 An high *eſtimation* of Gods word. *Iob* 23.12. *Pſ.*119.72. 1 *Pet.*2.2.

7 Unfained *love* to Gods people. 1 *Ioh.*3. 14. *Gal.*5.6.

Qu. *What are the ſignes of faith more ſtrong?*

Anſ. 1 A comfortable *feeling* of Gods love ſhed abroad into our hearts. *Ro.*5.5. *Can.*1.2.

2 A ſound and *ſtrong joy* in the Lord, and in his Word. *Rom.*15.13. *Phil.*4.7. *Ioh.*15. 11. *Iſa.*9.3. *Neh.*8.10.

3 A holy *admiration* at the wonderful chāge which God hath wrought in us. *Pſ.*66.16.

4 An earneſt endeavour to *win* others unto Chriſt, *Luke* 22.32.

5 An effectuall and *thorough application* of our ſelves to Chriſt, to ſerve him, & ſeek his

praiſe, in, and above all things. *Rom.* 12.1, 2. 2 *Cor.* 5.15.

6 A ſirme *dependance* upon God, in the deepeſt *perplexities*, with a ſtrong perſwaſion of a happy iſſue of all troubles. *Iob* 19.25. *Iob* 13.5. *Rom.* 4.18.

7 An earneſt longing for *Chriſts comming* unto judgment. 2 *Tim.* 4.8. *Cant.* 8.1. *Pſal.* 42.1,2, *Rev.* 22.20.

Queſt. *Cannot a weake Faith ſave us?*

Anſ. Yes: for it *ingraffeth* us into Chriſt, maketh us *juſt* in Gods ſight, *gathereth* us into the Family of Gods Children, & giveth us *victory* over ſin, and Satan. *Iob.* 15.1. *Io.* 1, 12. *Gal.* 3.7. *Iſa.* 42.3. *Iſa.* 40.11. 1 *Ioh.* 5,4.

Queſt. *May a man having gotten a weake Faith, reſt contented therewith?*

Anſ. No: but he muſt carefully endeavour to have it encreaſed. *Mark* 9.24. *Ro.* 1.17. *Col.* 2.7.

Queſt. *By what means may a man get his weake Faith confirmed?*

Anſ. 1 By an ordinary, & *conſcionable uſe* of the Word & Sacraments. *Ep.* 1.13. *Ro.* 4.11.

2 By *fervent prayer* unto God. *Luke* 17.5.

3 By a frequent and *holy meditation* upon Gods promiſes, fatherly affection, and unſpeakeable goodneſſe. *Pſ.* 104.34. *Pſ.* 63.5,6. *Iſ.* 49.14,15.

4 By

4 By exercising a *holy communion* with the Saints of God. *Io.* 20. 19. 25.

5 By a *holy care* to shun all sin, with all occasions leading thereunto. *Ja.* 1. 27. 1 *Th.* 5. 22.

6 By leading a sincere, and *sanctified conversation*. *Psal.* 112. 6, 7, 8. 1 *Jo.* 3. 19.

7 By a patient *waiting* upon God. *Psal.* 40. 1, 2, 3.

Quest. *What may move us to get this Faith wrought in us?*

Ans. The benefit and excellency of Faith. 2 *Pet.* 1. 1. 1 *Pet.* 1. 7.

Quest. *Wherein doth the benefit, and excellency of Faith appear?*

Ans. The benefit and excellency of Faith appeareth three waies:

1 In the *miseries* from which it delivereth.

2 In the *evills* which it preventeth.

3 In the *privileges* which it bestoweth.

Quest. *What are the miseries from which Faith delivereth?*

Ans. They are seven:

1 From *blindnesse* in our understandings. *Iohn* 15. 46.

2 From *uncleannesse* in our affections. *Acts* 15. 9.

3 From a stony and *stupified heart*. *Zech.* 12. 10. *Jona* 3. 5.

4 From the *terror* of an accuſing conſcience, and the inſupportable *burden* of our corruptions. *Lu.*7.48.50. *Num.*21.8. *Ro.*5.1.

5 From the *ſinfull luſts*, faſhions, and yeelding to the oppoſitions of the world, 1 *Ioh.*5.4. *Rom.*12.1,2.

6 From the *curſe* of the Law, and terrour of the Word. *Rom.*10.4. 1 *Tim.*1.9.

7 From the *fear* of temporall, and condemnation of death eternal. *Io.*5.29. *Io.*3.16.

Queſt. *What are the evils which Faith preventeth?*

Anſ. They are foure:

1 *Apoſtaſie* from the Truth. *Heb.*10.39.

2 Utter *deſperation* in the day of affliction. *Mic.*7.8. *Iob* 19.25.

3 *Impatience*, and uſe of unlawfull means. *Iſ.*28.16.

4 *Sinking* under Satans temptation. *Eph.* 6.16. 1 *Pet.*5.9.

Queſt. *What are the priviledges which faith wrought and confirmed, beſtoweth on us?*

Anſ. They are twelve:

1 *Sonſhip* with God. *Ioh.*1.12. *Gal.*3.7.

2 *Fellowſhip* with Chriſt. *Gal.*2.20. *Epheſ.* 3.17.

3 *Intereſt* in all Gods Promiſes. *Heb.*11. 33. *Gal.*3.14.

4 True

4 True *comfort* and benefit by all Gods Ordinances. *Acts* 8.38, 39. *Matt.* 13.24. 1 *Thes.* 1.7.

5 *Acceptance* to our persons and actions. *Heb.* 11.4,6.

6 *Audience* to our holy and fervent prayers. *Ia.* 1.6. *Ie.* 5.15,16. *Mat.* 21.22.

7 A comfortable *sense* of Gods love in our hearts. *Rom.* 5.5. *Cant.* 1.2. *Ps.* 63.3.

8 A sweet *peace* in our consciences, arising from the assured forgivenesse of our sinnes. *Rom.* 5.1. *Ps.* 116.7,8.

9 A heavenly *sweetnesse* in the society of Gods servants. *Re.* 1.12. *Ps.* 119.72.

10 A holy *contempt* of carnall pleasures, with a sweet joy in the deepest afflictions. *Heb.* 11.25. 1 *Pet.* 1.6,7.

11 *Perseverance* to the end in the way of Godlinesse, and favour of the Lord Jesus. 1 *Pet.* 1.5.

12 *Assurance* of future happinesse after this earthly pilgrimage. 2 *Cor.* 5.1.

Q. *May a man have his faith so strengthned, that he may be thereby assured of his salvation?*

Ans. He may, and ought to be assured in this life of a happy and glorious estate in the next life. 2 *Cor.* 13.5. 2 *Cor.* 5.1. 1 *Iohn* 3.1,2. 1 *Io.* 5.18,19.

Queſt. *How doth it appeare that the children of God are ſure of their ſalvation?*

Anſ. Divers wayes:

1 By the *victory* which their Faith getteth over ſin, 1 *Ioh.* 5. 4. *Rom.* 6, 18.

2 By the holy *change* which it worketh in them. *Acts* 15, 6. 1 *Ioh.* 3, 3. 2 *Cor.* 5, 17, 18.

3 By feeling their hearts *imbracing*, cleaving unto, and relying upon Chriſt. *Col.* 2. 7. *Job* 13. 15. *Heb.* 6. 19. *Pſal.* 18, 1, 2. *Pſal.* 71. 1.

4 By the *teſtimony* of Gods Spirit. *Ro.* 8. 16.

5 By the *evidence*, and witneſſe of their own regenerate Spirit. *Rom.* 8. 16. 1 *Io.* 3, 21.

6 By the feeling of *Gods love* in their ſoules. *Ephe.* 3. 19. *Rom.* 5. 5.

7 By feeling their hearts to love God and Chriſt *above* all the world. *Pſ.* 73. 25. *Ca.* 5, 10.

8 By the *confidence* wherewith they can appeare before God *in prayer*. *Rom.* 8. 15. 1 *Ioh.* 3. 20, 21.

9 By the *fruits* which they ſee in themſelves proper alone to Gods children. 1 *Cor.* 2, 9, 10.

10 By feeling the *power* and efficacy of Gods Word, and Spirit, *perſwading* their Conſciences of Gods goodneſſe towards them. *Rom.* 1, 16, 1 *Io.* 4. 13. *Acts* 10. 44.

Queſt.

Quest. *Is it requisite that Gods people should labour for assurance of salvation?*

Ans. Yes: for it is Gods *precept*, 2 *Pet.*1. 10. 1 *Joh.*3.23. one speciall *end* of inditing the Scriptures. 1 *John* 5.13. and the choicest *comfort* of a Christian soul. *Lu.*10.20. *Col.*2.2.

Quest. *What is the danger or inconvenience, if a man be not assured of his salvation?*

Ans. 1 The Ordinances and Promises of God will *lose* their comfort, sweetnesse, and efficacy. *Heb.*4.2. 1 *Pet.*2.7,8. *Isa.*53.1,2.

2 The consideration of Gods presence will be *dreadfull*, and the thought of Christs comming unto judgement *uncomfortable*, *Psal.*139.7. *Revel.*6.16.

3 We shall not be able to bear afflictions with *patience*, *Num.*14.11.

4 We shall not be able to perform holy duties with *cheerfulnesse*, *Exod.*6.9.

5 We shall not be able to *blesse* God for our Regeneration, joy, and comfort of the Spirit, as it is the duty of Gods people to doe. *Col.*1.12,13. 1 *Pet.*1.3.

6 We shall not be able to *incourage* others with alacrity and cheerfulnesse in the ways of holinesse, as we ought. *Psal.*66.16.

7 We shall stand continually in the *fear* of death, *Jo.*15.21,22.

Quest.

Quest. *Are Gods children so sure of their salvation, that they are free from all doubting?*

Ans. No: For,

1 The knowledge, assent, and adherence of Gods people, to the promise of life, is *imperfect*, though sound. 1 *Cor.* 13.9. *Psal.* 77.7.

2 They are many times grievously *assaulted*, filled with much doubting, but in the issue they always get the conquest, and are the more assured, because they have been assaulted. 1 *Cor.* 10. 13. *Heb.* 6. 19. 2 *Tim.* 4. 17, 18. *Psal.* 116. 3. 7, 8. *Psal.* 142. 3.

3. They sometimes *lose* the efficacy, feeling, and comfort of Faith, but the seed and habite of faith alway remaineth. *Luke* 22. 32. *Job* 13. 5. 1 *Joh.* 3. 9. *Job.* 10. 28.

Quest. *Do not Gods children sometimes lose their comfort in the ways of God, and assurance of Gods love?*

Ans. Yes, sometimes they are for a season deprived of the evidence, and *sense* thereof. *Psal.* 51. 8, 12. *Isa* 49. 14.

Qu. *How doth it come to passe that Gods children do sometimes lose their comfort in the Lord?*

Ans. 1 Through *falling* into some foul sin. *Psal.* 51. 7, 8, 9. *Isa.* 59. 2.

2 Through some grievous & violent *temptation*:

ptation, with the ſenſe of Gods diſpleaſure againſt them. *Pſ.*77.2,3,4. *Pſ.*22.1. *Job* 2.3,4.

3 Through overlong, and heavy *affliction*. *Pſal.*6.6,7.

4 Through the *rebellion* of their inward corruption. *Rom.*7.23,24. 2 *Cor.*12.7.

5 Through the *want* of conſcionable, and conſtant *attendance* upon Gods ordinances. *Pſal.*42.4,5. *Amos* 8.11,12. 1 *Sam.*4.10,21. *Iſa.*30.19,21.

6 Through carnall *Security*, and want of keeping a diligent watch over our ſoules. *Cant.*5.3,6.

7 Through *overburthening* our ſelves with the cares of the world. *Mat.*13.22.

8 Through *eſtrangednesse* from Gods ſervants, and familiarity with unholy people. *Heb.*3.12,13,14. *Heb.*10.24,25.

9 Through *neglect* of walking, and maintaining a holy communion with God. *Pſal.* 106.21.23. *Pſal.*89.31,32,33.

10 God for their *humiliation*, *triall* of the graces which are in them, and for the *breeding* of a higher eſtimation of his favour for the time to come, ſometimes deprives them of the comfortable feeling thereof for the time preſent. 2 *Chro.*32.31. *Iob* 7.18,19,20. *Deut.*8.2,16. *Rev.*2.10.

Queſt.

Quest. *When Gods people are afflicted in Conscience, or deprived of their comfort, how may their peace be restored?*

Ans. By considering, and meditating upon ten things in God, and Christ.

1 The gentle, gracious, and *merciful nature*, and disposition of God, and Christ towards all penitent and broken hearted people. *Isai.* 42.3. *Exod.* 34.6,7. *Isa.* 40.11. *Psal.* 103.8,9,10. *Isa.* 49.14,15.

2 The gracious, and *loving invitations* which God & Christ doe use to all sorts of humbled sinners. *Mat.* 11.28. *Is.* 1.16,17 *Ezek.* 18.31. 32. *Ps.* 81.13,14,15. *Mat.* 23.37. *Rev.* 3.20.

3 The *freenesse* of Gods grace, and favour, bestowed without any merit, yea contrary to desert upon the Penitent. *Isa.* 55.1. *Rev.* 21.6. *Rom.* 3.24. *Ephes.* 2.8.

4 The large *extent* of his favour to all sorts of sinners, even to the most hainous, unfainedly seeking mercy. 1 *Tim.* 1.15. *Luke* 7. 47. *Mat.* 21.31,32. *Isa.* 55.7.

5 His *easinesse* to be intreated by penitent sinners. *Psal.* 32.5. *Luke* 15.20.

6 The largenesse & faithfulnesse of his *promises*. *Isa.* 44.24,25,26. 2 *Cor.* 1.10. *Mal.* 3.6.

7 The Sense, and *feeling* which God and Christ have, after a manner unspeakable, of the

the miseries of a troubled soule. *Isa.*63.9. *Heb.*4.15.

8 The *efficacy* of Christs blood, to purge away all sin, and appease his Fathers wrath. *Heb.*9.14. *Rev.*5.9. *Heb.*12.29.

9 The joy and *delight* he doth conceive, when men turn unto him. *Luke* 10.21. *John* 11.15.

10 The *end* of Christs sufferings, his Merits, and efficacy of his Intercession for us. *Mark*9.13. *Rom.*8.33,34. *Isa.*61.1,2,3.

Quest. *Are there not some other helps in this behalf?*

Ans. Yes:

1 Unfained *humiliation* for the sin which hath caused us to lose our comfort. *Psal.*32.5. *Psal.*51,8,9,10. *Isa.*57.15.

2 A plain *opening* of our estates, and seeking of direction from Gods holy Ministers. *Acts* 2.37,38. *Acts* 16.30,31,32. *Isa.*50.4. *Isa.*40.1,2.

3 A constant *attendance* upon, and cleaving to the Ministery of the Word. *Cant.*5.6,7. *Psal.*65.4. *Psal.*85.6,7,8.

4 Fervent and constant *Prayer*. *Psal.* 50.15. *Psal.*34.4.

5 A carefull *shutting* of our ears and hearts against Satans Temptations. *Jam.*4.7. *Ephe.* 4.27.

6 A serious *observation* of the graces which God hath wrought in us. *Mat.*7.16.

7 Keeping a holy *Society* with Gods people. *Eccl.*4.11,12,13,14.

8 Consider that our graces are *imperfect*, 1 *Cor.*13.12. that Satan doth desire to *vexe* Gods people. *Job* 1.11,12. *Luke* 22.31. that it is the usuall manner of Gods dealing with his people, thus to afflict them, not for their destruction, but for their humiliation, triall, and amendment. *Heb.*12.5,6,7. 1 *Cor.*10.13. *Jam.*1.12.

Quest. *How may Gods people prevent the losing of their comfort?*

Ans. 1 By meditating seriously upon the loving kindnesse of the Lord every *morning*. *Psal.*92.1,2,3,4.

2 By walking religiously, and circumspectly in all the duties of the *day*. *Prov.*18. 14. *Prov.*23.17. 1 *Pet.*1.17.

3 By viewing their ways, renewing their repentance, and making their peace with God every *evening*. *Psal.*4.4.

Quest. *What are the hinderances whereby the people of God are deprived of their assurance and comfort?*

Ans. They are partly on the Ministers, & partly on the peoples behalf.

Quest.

Quest. *What are the hinderances on the Ministers behalf?*

Ans. 1 Not teaching, seldome teaching, cold, unprofitable, and licencious teaching, and profane walking. *Jer.* 23.1,10,11,14. *Isa.* 56.10,11.

Quest. *What impediments are there on the behalf of the people?*

Ans. On the behalf of wicked people,

1 A Sinfull *presumption* upon the goodnesse of their present estate. *Iohn* 9.41.

2 An evill grounded *hope* upon Gods mercies. *Iude* v.4.

3 A resting in a *bare profession* of the Truth. *Tit.* 1.16.

4 *Reservation* of some beloved sin. *Mark* 6.18.

Quest. *What are the hinderances on the behalf of good people?*

Ans. 1 *Ignorance* of the saving graces, which God hath wrought in them.

2 *Concealment* of their doubts, without seeking resolution. *Psal.* 32.3.

3 A sole, and overstrict *fastning* of their eies upon their infirmities. *Eccles.* 7.17.

4 *Discontentednesse*, and unruly passions. *Numb.* 11.5. *Exod.* 14.12.

5 *Neglect* of the means. *Ioh.* 20.24,25.

6 An

6 An *unprofitable* Conversation. 2 *Pet.* 1. 10,11.

Quest. *What is the dignity arising to Gods people in this life from their justification?*

Ans. Adoption. *Gal.*5.4. *Joh.*1.12.

Quest. *What is Adoption?*

Ans. It is that divine favour, whereby of being strangers we receive the dignity of being sons and daughters unto God through Christ: *Joh.*1.12. 1 *Joh.*3.1.2. 2 *Cor.*6.17, 18. *Ephes.*1.5. *Gal.*4.5.

Quest. *What are the benefits of adoption?*

Ans. They are eight:

1 Spirituall *Sonship* with God. *Gal.*4.6.

2 *Heirship* with Christ. *Rom.*8.17.

3 *Peace* with the Father. *Rom.*5.1.

4 *Boldnesse* in Prayer. *Rom.*8.15.

5 Christian *liberty*. *Ioh.*8.32.36.

6 *Dominion* over the creatures. *Tit.*1.15. 1 *Cor.*3.21,22.

7 The *ministration* of the Angels. *Heb.*1.14.

8 Happy *issue* out of all affliction. *Rom.* 8.28. 2 *Sam.*7.24.

Quest. *But are there not some doe perswade themselves of their justification, and adoption, who notwithstanding are therein altogether deluded by Satan?*

Ans. Yes, some building upon a meere moral,

morall, formall, temporary, or partiall reformation, are so deluded by Satan. 2 *Pet.* 2. 20. 22. *Mat.* 12. 43. *Mat.* 25. 3.

Quest. *How may we therefore discern the infallible perswasion of the Spirit from the delusion of the flesh and Satan.*

Ans. Wheresoever the true perswasion of the Spirit is:

1 There is a sound and comfortable *experience* of a holy, & through change; carrying with it sorrow for, hatred against, and care to prevent all sin, and a hearty love to every good duty. *Ps.* 66. 16. *Ps.* 119. 104. 127. 128.

2 The whole life is *guided* and ordered according to the rule of Gods Word. *Gal.* 6. 16.

3 There is a holy, humble, conscionable, and constant *attendance* upon, affectionate *entertainment* of, and an universall, and ready *subjection* to all the ordinances of God. *Job* 23. 12. *Psal.* 84. 10. *Luke* 1. 6.

4 There is a constant *putting* up of strong, holy, filiall, and fervent *supplications*, unto the throne of grace. 1 *Thes.* 5. 17. *Psal.* 109. 4. *Rom.* 8. 15.

5 There is a ready *giving of liberty* to every grace of the Spirit, to have its perfect work in every faculty of the soul, and action, and occasion of the life. *Ia.* 1. 4.

6 There

6 There is a circumspect, due and *tender regard* had to every particular branch, and particle of every one of Gods precepts, even the least, as well as the greatest. *Mat.* 5.19. 1 *Thes.* 5.22.

7 There is an *earnest desire*, an holy endeavour to attain perfection in all goodnes. *Phil.* 3.12,13,14. *Psal.* 84.7.

8 There is a blessed *thriving*, and gracious progresse in true holinesse, even by that which in it selfe is the greatest hinderance. 2 *Cor.* 12.7,8. *Rom.* 8.28. *Psal.* 119.71.

9 *Satans assaults* doe usually attend it, that if it be possible he may either take away, or weaken the comfort of the heart so perswaded. *Luke* 22.31. *Zech.* 3.1,2,3.

10 There is usually the most sweet, blessed, and *comfortable communion* between God and the sanctified soul so perswaded, when it is most *scorned*, and opposed by the world. *Acts* 13.50. *Ps.* 27.10. *Ps.* 119.54.

11 There is a holy care to *exalt* God in all, and above all, preferring his honour before our own welfare. *Ro.* 9.1,2. 2 *Cor.* 4.5.

12 At such times as we have *prayed* most fervently, *bewailed* our sin most heartily, and most deeply, *conversed* with God most fully, and most solemnly, *maintained* our communion

nion with God moſt carefully, *frequented* his ordinances moſt preparedly; doe we feel this perſwaſion of the Spirit moſt lively, and moſt comfortably. *Pſal.* 112.1,2,3,4. *Pſalm* 23.4. *Iſa.* 61.1,2,3.

CHAP. VI.

Queſtion.

WHat *is the fift ſtep by which God proceedeth in the work of mans ſalvation?*

Anſ. Sanctification.

Queſt. *What is Sanctification?*

Anſw. It is a new quality of holineſſe wrought in Gods choſen and converted people. *Rom.* 12,1,2. *Ephe.* 4,22. 2 *Cor.* 4,16.

Queſt. *What are the parts of Sanctification?*

Anſ. They are two:

1 *Mortification*, which is a deſtroying of the power and dominion of ſin, and in part an aboliſhing of the ſame. *Col.* 3,3,5.

2. *Vivification*, which is a reſtoring of the image and life of God in man. *Col.* 3,10.

Qu. *How manifold is Sanctification?*

Anſ. Inward and outward. *Iam.* 4,8.

Queſt. *Wherein conſiſteth the inward Sanctification?*

Anſ. 1 In the renewing of the *minde*, where-

whereby ignorance is removed. *Ephes.* 1. 17. *Col.* 3, 10.

2 In the change of the *will*, making it prompt and ready to shun evill, and choose good. *Rom.* 12, 1, 2.

3 In the renovation of the *affections*, whereby the sanctified man is inabled to moderate his affections in a right manner. *Phil.* 4. 5.

Quest. *Wherein consisteth the outward Sanctification?*

Ans. In making our whole outward conversation conformable to the Law of God. *Psal.* 26. 6.

Quest. *Who is the Authour of our Sanctification?*

Ans. As the Father doth choose, & the Son redeem, so the holy Ghost doth most properly sanctifie. 1 *Pet.* 1, 2. *Tit.* 3, 4, 5. *Mat.* 3, 11.

Quest. *Are we not able to Sanctifie and turn our selves to God?*

Ans. No: our Sanctification is the gift and work of God in Jesus Christ; we can no more make our selves new creatures, the we could at first make our selves men. *Act.* 5, 31. *Acts* 11, 14. *Psal.* 51, 10. *Ephes.* 2. 10.

Qu. *If men cannot convert & sanctifie themselves, why doth God command them so to doe?*

Ans.

Ans. 1 Because God created them able, and may justly require what he gave them. *Eccles.*7.29.

2 Because God will thereby *shew* man what he ought to doe, *humble* him for his disability, *stir* him up to seek grace to do it, and will by the word of exhortation, accompanied with his Spirit, *work* ability in his chosen. *Ioh.*5.25. *Ro.*1.16. *Rom.*7.8,9.

Quest. *But when the Protestants teach that God doth by his Ministers exhort Reprobates, in whom he doth not intend a work Sanctification, do they not make God a deluder, and are not such exhortations in vain, as the* Jesuites *affirm?*

Ans. No: For,

1 Hereby they are left without all excuse. *Rom.*1.20. *Ezek.*2.5. *Ioh.*15.22.

2 Hereby they are *convinced* of their own vilenesse, and constrained to acknowledge Gods proceedings to be righteous. *Rom.*7.7, 8,9. *Ier.*3.25. *Psal.*64.8,9.

3 Hereby through the contempt of it, they are the more *hardned*, and Gods Justice in their condemnation is the more glorious. 2 *Cor.*2.15,16. *Isa.*6.9,10.

4 Hereby they are *turned* from many abominations, though not effectually converted. 2 *Thes.*1.9. *Tit.*2.11,12,13.15. *Mark* 6. 20. 2 *Pet.*2.20.

5 Here-

5 Hereby they are brought to *acknowledge* God, and Christ Jesus, and so the Gospel is made in some sort the more glorious. *Mat.*24.14. 1 *Tim.*2.4.

6 This is the *rule* of life, and judgement proposed unto all. *Gal.*6.16. *Rom.*3.27. *Ioh.* 12.48,49. *Rom.*2.12,16.

7 It is not the *decree* of Reprobation doth disable them, when God doth bid them, but their own *infidelity* & corruption. *Ma.*23.37.

8 God doth invite men by his *Ministers*, and they know not but that the people so invited, are within the decree of Election. *Mat.*23.37. *Luke* 19.41,42.

9 The invitations so used are most *properly* to the Elect, *accidentally* to the *Reprobate* as they are mingled among the chosen. *Mat.* 13.24.

10 Hereby the strength of their *love to sin*, and mighty bent and inclination of their hearts to what is evill, is the more fully discovered. *Ioh.*18.40. *Mat.*22.5,6.

11 Gods invitations and promises are upon *condition* of Faith and Repentance. *Mark* 16.15,16.

12 Hereby they are *sustained* against despair, have *hope* of conversion during life, and are *encouraged* to attendance upon, and

to

to yeeld ſome conformity unto the ordinances of God. *Ezek.* 33.11. 2 *Pet.* 3.9. Thus we ſee God doth not delude, but for good cauſe invite even Reprobates unto Repentance, and Holineſſe, thereby ſometimes in a great meaſure reſtraining thē from running into the higheſt exceſſe of evill, though he communicate not renewing grace unto thē.

Queſt. *How doth reſtraining and renewing grace differ?*

Anſ. 1 They differ, firſt in their *moving cauſe*; renewing grace commeth from the *ſpeciall* love of God to man in Chriſt; reſtraining grace proceedeth from the *generall*, and common mercy of God. *Pſal.* 145.2.

2 They differ in their *effects*: renewing grace *changeth* the nature of man, mortifieth & deſtroyeth ſin, & makes man a new man throughout; reſtraining grace doth only *inhibit* the exerciſe of ſin, working no reall & gracious change in man. 2 *Cor.* 5, 17, 18. 2 *Tim.* 3.5.

3 They differ in their *extent*: reſtraining grace is *common* to good and bad; renewing grace is *proper* to the Elect effectually called: reſtraining grace *binds* ſome *one* faculty of the ſoul, or member of the body; renewing grace doth *work* upon, and ſanctifie the *whole* man:

restraining grace *withholdeth* man from *some* sin; renewing grace *takes a man off* from the dominion and love of *all* sin, and carries man to an equall observation of all Gods precepts: restraining grace keeps a man back from sin for a *season*; renewing grace so keeps man, that he returns *no more* to sin. 1 *Thessal.* 5.23. 1 *John* 2.19. *Luke* 1.6. *Ps.* 85.8.

Quest. *How doth that renewing and sanctifying grace, which is in Gods children, differ from that temporary grace, which is in them that fall away?*

Ans. I. They differ in the *matter*: temporary grace is a previous *preparation*, and disposition to Sanctification: saving grace is a *holy seed*, and gracious habite: differing one from the other, as an Embryo from a child: the one brings a man nigh; the other enters, and states a man in the kingdome of grace.

II. They differ in the *Cause efficient*: temporary grace is from the Word and Spirit, enlightning, exciting, and *slenderly affecting* the soul: saving grace is from the Word and Spirit, mightily, and *graciously changing* the whole man, transforming the heart, and turning the whole fabrick of the soul to God.

2 *Cor.*

5.17. *Acts* 15.19. *Thes.* 1.9.

III. They differ in the *Subject*: temporary grace is found in the *unregenerate*: saving grace is only found in a *regenerate* and renewed heart.

IV. They differ in the *principles* from which they work: saving grace worketh from principles of its *own*, carrying a man to God and godly duties, by a kind of naturall, inward, sweet & pleasing propensity, & willingnesse, making a man apt & ready to do every good duty. *Ps.* 119.14.16.20.31.35. *Eze.*36.27. *Cant.*1.4. *Ps.*110.3. But Temporary grace works from forrein, and *false principles*, as self-love, civill policy, Satans delusions, &c. 2 *Cor.*11.13,14,15. *Ro.*16.18. *Phil.*1.15,16. 2 *Pet.*2.15,16. 1 *Pet.*5.2.

V. They differ in six effects:

First, saving grace causeth a man to finde a spirituall, sweet, and full *complacency* in God, in Christ, and holy duties; temporary grace ministers only a weak, transitory, and *fleeting* taste in the things of God, it never makes God and Christ the Paradise, & only joy of the soul. *Ps.*73.25. *Ps.*19.10. *Ps.* 119.72.97.103. *Ioh.*4.34,35. *Heb.*6.5. *Joh.* 5.35.

2. Saving grace puts a man upon the duties

of godlineſſe, out of an obedient, ſyncere, & *honeſt heart*, cauſing a man to ſerve God, for God himſelf: temporary grace puts a man upon the duties of godlineſſe from extrinſe-call, ſiniſter, and *wrong ends*, and grounds. 2 *Cor.* 5.14. *Iſ.* 38,3.2 *Chro.* 31.20,21. *Pſ.* 15.2. 2 *Chro.* 25.2.2 *King.* 10.15. *Mat.* 6.1,2,5.

3 Saving grace cauſeth a man to follow the Lord *fully*, in the deſtruction of all ſin, in the obſervation of all Gods precepts, and in the application of the whole man to godly duties: temporary grace cauſeth a man to follow the Lord *unevenly*, haltingly, and by halves. *Num.* 32.12. *Ioſ.* 14.8. 1 *Kings* 11.4. 6. *Luke* 9. 33,34. *Rev.* 14.4. *Mark* 6.20. *Ioh.* 2.6. *Hoſea* 7.8.

4 Saving grace makes a man *humble*, contrite, and broken hearted, it emptieth him wholly of himſelf, & carries him altogether out of himſelf unto Chriſt: temporary grace *leaves a man in himſelf*, remaining ſtill guilty of ſelfe-opinion, and ſelfe-ſeeking. *Iſa.* 57. 15,16. *Iſai.* 61.2,3. *Iſa.* 66.2. 1 *Pet.* 5.5. *Mat.* 23.5.

5 Saving grace carries a man to Chriſt, *for Chriſt*, for the beauties and perfections which he ſees in Chriſt; it puts him upon holy duties, to gain grace that he may ſerve Chriſt:

Christ: temporary grace leads a man to Christ for *self-respects*, that he may obtain salvation by Christ. *Heb.*12.29. *Cant.*5.10. *Ioh.*6.26. *Mat.*19.16.

6 Saving grace disposeth the heart to the performance of holy duties in a *holy, humble, serious, & reverent manner*, causing man to see matter of soul-abasement in his best service: temporary grace puts man upon the performance of holy duties, in a *customary, formal, perfunctory, or vainglorious manner*. *Ps.* 2.10. *Ps.*5.7. *Psal.* 89.7. *Hos.* 3.3. *Iob* 42. 6. *Mat.* 13.5. 2 *Sam.* 6.6,7. *Eccles.* 5.1,2. 2 *Tim.*3.5.

V I. They differ in their *duration*: saving grace inables a man to hold out unto the end, and to ascend to more perfection: temporary grace fainteth, faileth, and comes to nothing after a season. *Iob* 27.9. *Isai* 40.29, 30,31. *Ps.*84.7. *Ioh.*4.14. *Io.*5.35. *Mat.*13. 21,22.

Quest. *Is sanctification and renewing grace absolutely needfull unto salvation?*

Ans. Yes, for hereunto we are *chosen*, hereby we are *like* God, and without this we cannot *enter* into the Kingdome of God. *Ephes.*1.4. 2 *Thes.* 2, 13. 1 *Pet.*1,3. *Ephes.*2. 13. *Io.*13.5.

Queſt. *What are the conditions of our Sanctification?*

Anſ. 1 It is true and ſound. *Joſ.* 24.14. *Pſ.*32.2.

2 Inward as well outward. *Pſal.*51.6. *Io.* 4.24. *Jam.*4.8. *Rom.*12.1,2.

3 Univerſall; extending to all the faculties of the ſoul, and members of the body. 1 *Theſ.*5.23. *Luke* 1.6. *Rom.*6.13. *Joh.* 13.7. *Ezek.*18.30,31.

4 It doth ſtill grow, and yet in this life it is not perfect. *Phil.* 3.12, 13. 1 *Pet.* 2. 2. 1 *Theſ.*4. 1 *Joh.*1.8. *Iſa.*64.6. 1 *Joh.*1.8.

5 It is conſtant, and doth not vaniſh. *Pſ.* 84.7. *Iſa.*40.31.

Queſt. *Is our Sanctification ſo ſure and conſtant, that we can never loſe it?*

Anſ. We may loſe ſome *degrees* of it, but the *ſeed* of grace ſtill remaineth, & Gods renewed Image is never wholly aboliſhed. 1 *Joh.*3.9.

Queſt. *How may this appear?*

Anſ. 1 The Fathers *Election* is infallible. 2 *Tim.*2.19. *Rom.*8.30. *Mat.*24.24.

2 The Sons *Redemption* ſhall not be fruſtrated. *Heb.*2.14. *Iſa.*42.7. *Rev.*3.7. *Mat.*1. 11. *Tit.*2.14.

8 The Spirit in *application* of the benefits

of

of Christs passion is irresistible, and unchangeable. *Ezek.* 36.25,26,27,28,29. *Isa.* 11.6. *Luke* 3.5. *Iohn* 16.13. *Ephes.* 1.13,14.

4 The *Regeneration* of Gods people is perpetual. 1 *Pet.* 1,2,3. 1 *Io.* 3.9. *Ia.* 1.21. *Io.* 4.14.

5 The *Love* of God to his Chosen is unchangeable. *Ioh.* 13.1. *Ier.* 31.3. *Isa.* 54.4,5,6,7,8,10.

6 Their *union* with their Head Christ Jesus is unseparable. *Io.* 10.28. *Mat.* 16.18. *Hos.* 2.19.

7 The *Kingdome*, & dominion of Christ within them is invincible. *Lu.* 1.33. *Lu.* 21.22. *Dan.* 2.44. *Ps.* 2.9.

8 The *power* by which they are supported is inconquerable. 1 *Pet.* 1.4,5. *Psal.* 37.24. 1 *Cor.* 1.8.9.

9 No *temptation* shall utterly cast them down. 1 *Cor.* 10.13. *Mat.* 8.26.

10 The *intercession* of Christ is uncessant and effectuall in the behalfe of his chosen people. *Io.* 17.11. *Io.* 16.23. *Rom.* 8.34. *Heb.* 9.24.

11 The *saving gifts* and graces of Gods Spirit are without Repentance. *Rom.* 11.29. *Ier.* 32.40,41.

12 All shall turn for the *best* to them that love God. *Rom.* 8.28.

Queſt. *How doth Sanctification, and Juſtification differ?*

Anſ. 1 Juſtification is a *relative* change of the Beleevers eſtate, being reputed righteous by the imputation of the Righteouſneſſe of Chriſt. *Ro.*4.5. Sanctification is a *reall* change of a man, from the filthineſſe of ſin, into the Image of God. *Epheſ.* 4. 22, 23, 24.

2 Juſtification is an *abſolution* of the ſinner from the guilt of ſin, and death: but Sanctification is an *alteration* of the qualities from evill to good: the former freeth the Beleever from the guilt, the latter from the filthineſſe, and ſpot of ſin. *Rom.* 8, 1, 2. 2 *Cor.* 5. 17, 18.

3 Juſtification is the *righteouſneſſe* of Chriſt *imputed* to us: Sanctification is a *righteouſneſſe inherent*, and wrought in us. *Rom.* 10. 3, 4. *Rom.* 8. 10.

4 Juſtification is from the *merit* of Chriſt, but Sanctification is from the *efficacy* of Chriſts death and Reſurrection. *Eph.* 1. 19. *Epheſ.* 2. 1.

5 Juſtification is before Sanctification in order of *nature*, but not in *time*. 2 *Cor.* 7. 1. *Rom.* 8. 30.

6 Sanctification is in our *apprehenſion* and fee-

seeling before Justification, as we see the light before we can see the Sun. 1 *Cor.*6.11.

7 Justification, consisting in the imputation of Christs Righteousnesse is *perfect* the *first moment:* but Sanctification being a reall change, is wrought *by degrees.* 2 *Cor.*3.18.

8 Justification is required, as the *Cause* of our salvation; Sanctification, as a *condition,* or quality, fitting us for heaven; the former is called the *cause* of reigning, the latter the *way* to the Kingdome. *Rom.*6.22,23.

Qu. *What is the Rule of our Sanctification?*

Ans. The whole Word of God, both the Law and the Gospel. *Isa.*8.20. *Ps.*119.9. 2 *Tim.*1.15. *Iob* 22.22. *Io.*17.17.

Quest. *Hath not Christ by his obedience delivered us from the Law?*

Ans. Christ hath delivered all true Beleevers from the rigor, curse, and coaction of the Law, and from seeking Justification by the Law. *Gal.*3.10,11,12,13. *Rom.*10.4. *Jam.*1.25. *Jam.*2.12.

Quest. *If Christ hath thus satisfied the Law, how are Beleevers yet bound to the Law?*

Ans. Beleevers are tyed to the Law, as to a *rule* of life, a *means* to inform them in Gods Worship, to bring them to the knowledge, and acknowledgement of sin, to humble

them for their sin, to drive them out of themselves unto Christ, to make them vigilant over their hearts, and earnest to increase in grace. *Jam.* 2.8. *Rom.* 7.7,8,9. *Rom.* 3.20. 1 *Jo.* 2,3. 2 *Epist. Joh. ver.* 4,5,6.

Quest. *Can you make it further evident, that the Law is a Rule of life to Beleevers?*

Ans. 1 It was a Rule of life to *Adam* before the fall, to beleeving *Jews* and *Patriarks* after the fall, before the comming of Christ, therefore also to beleeving Christians, after Christs comming.

2 It was a rule of morall obedience unto *Christ*, therefore also to Christs members.

3 It is most consonant unto the *nature* of God, as being most holy, wise, just, immutable.

4 It teacheth perfect *conformity* between God, and the reasonable creature.

5 This & no other Rule doth fully *discover* the sin, & crookednesse of mens hearts, and lives.

6 This Law was solemnly delivered, and never repealed; for Christ came not to destroy, but to fulfill the Law.

7 Our actions cannot be of *faith*, if they be not done in obedience to some *Word* of God; other Word then this we have not.

8. The

8 The Law is not ſignificative, but ſignified by the Ceremonialls, and Judicialls.

9 Chriſt and his Apoſtles taught it as a Rule of life.

10 According to this Word ſhall the laſt ſentence be pronounced, therefore by this muſt our life be ruled.

Queſt. *What manner obedience doe Beleevers yeeld unto the Law?*

Anſ. A willing, and ready obedience, their hearts being inclined, and diſpoſed thereunto by the work of Gods Spirit. *Pſal.* 110.3. 1 *Ioh.*5.3. *Exod.* 35.5.21,22.29.

Queſt. *How can the Goſpel, together with the Law, be a rule of our Sanctification, ſince it is the rule of our Juſtification?*

Anſ. It is the rule of Juſtification, as it teacheth, and offereth life and ſalvation *by faith* in Chriſt; but it is a Rule of Sanctification, as it teacheth us to worſhip God in Chriſt, to be *thankfull* unto God for giving Chriſt, and as it worketh that faith which *purifieth* the heart, and inableth us to walk in wellpleaſing before the Lord. *Io.*14.1. *Joh.* 5.23. 1 *Theſ.*5.18. *Acts* 15.9. *Heb.*11.6.

Qu. *How doth the Law and the Goſpel differ?*

Anſ. 1 The Law ſheweth what we ought to be, and what we are bound to do; but the Goſpel

Gospel sheweth us how we may become such as the Law requireth us to be. *Mat.* 18. 28. *Luke* 10, 28. *Mark* 5. 36.

2 The Law was ingraffed in the minde of man at the Creation, and is yet known in part by corrupted *nature*; but the Gospel is not all known by nature, but by *revelation* from God. *Rom.* 1. 18. *Rom.* 2. 15. *Mat.* 11. 27. *Ioh.* 1. 18.

3 The Law promiseth life and salvation upon condition of our *own* proper and perfect obedience: but the Gospel promiseth life upon condition of the Righteousnesse of *Christ*, applyed by Faith. *Mat.* 19. 17. *Mark* 16. 16.

4 The Law must be preached to the *obstinate*. 1. *Tim.* 1. 9, 10. the Gospel to the *penitent*, and broken hearted. *Mat.* 11. 28.

5 The Law breedeth *terrour*, the Gospel *faith* and repentance. 2 *Cor.* 3. 7. *Tit.* 2. 11.

6 The Law threatneth punishment to all that doe not *perfectly obey* the whole Law, the Gospel threatneth destruction to all that doe not *repent*, and beleeve in Christ. *Luke* 13. 3. 5.

Q. *Wherein do the Law and the Gospel agree?*

Ans. 1. In their *Author*; one and the same God is *Author* of both. 2 *Pet.* 1. 20, 21. *Gen.* 3. 15.

2. In

2 In their *end* and scope; both the Law and the Gospel require spirituall, and perfect Righteousnesse: the one to be performed *by* us, the other to be performed of Christ *for* us, and imputed to us. *Rom.* 8, 3, 4.

Quest. *Doth not the Gospel abolish the Law, and make it of no use?*

Ans. No: but doth rather establish the Law: for,

1 The Gospel Preacheth and proposeth *Christ*, who is the *end* of the Law for righteousnesse. *Rom.* 10. 4.

2 The Gospel teacheth us to beleeve in Christ *crucified* for our sins, and so all the threatnings of the morall, and shadows of the Ceremoniall Law are *confirmed*. 1 *Cor.* 1. 23. 1 *Cor.* 2. 2.

3 The Gospel teacheth us that we are *sinners* in our selves, and unjust in the sight of God; and so approveth the sentence of the Law. *Rom.* 5. 6 8, 9, 10, 11.

4 The Gospel teacheth us, that we are not *justified* before God, but by that *perfect righteousnesse* which the Law requireth, even the righteousnesse of Christ imputed. *Phil.* 3. 9.

5 The Gospel perswadeth, moveth, and guideth men in the whole course of their conversation, as much as in them is, to yeeld that

obedience

obedience unto God which the Law requireth. 1 *Tim.*1,5. 1 *Ioh.*2.7. 1 *Ioh.*3.22.

Qu. *Is the Gospel under the New, the same with that under the Old Testament?*

Ans. It is the same in regard of the substance. *Gen.*3,15. *Rev.*13,8.

Quest. *How doth the Gospel under the New, differ from the Gospel under the old Testament?*

An. 1 In regard of *time*; under the Old Testament, the Gospel taught us to beleeve in Christ to come; under the New, it teacheth us to beleeve in Christ already come. *Heb.*10,1. 1 *Ioh.*5,20. *Ioh.*1,14.

2 In regard of *Cleernesse*: the doctrine of salvation by Christ, is more distinct, and expresse under the New, then under the Old Testament, now no longer taught by obscure shadows, but by apparent arguments. 2 *Cor.*3,18. *Mat.*11,11.

3 In regard of Christian *liberty*; the yoak of the ceremoniall law, as it was a *hand writing* against sinners, a *prohibition* of things in their own nature indifferent, a veile to the Truth, a *burden* and servitude to the observers of it, is now removed under the New Testament. *Col.*2.14,17. *Gal.*5,1.

4 In regard of the large *effusion* of the Spirit, the application of the Spirit is more effectuall;

ſtuall; and the gifts of the Spirit are more perfect under the New, then they were ordinarily under the Old Teſtament. 2 *Cor.*3. 6,18. *Ioh.*17.39.

5 In regard of the *Extent* of it, under the the Old Teſtament it was confined to one people only, now it is extended to all nations. *Mat.*28.19,20.

6 In regard of *duration*, the Adminiſtration of life under the New Teſtament, is perfect, and therefore ſhall continue ſuch till the Conſummation of the Church. 2 *Cor.*3. 11. *Epheſ.*4.13.

Queſt. *Having ſhewed me how the Goſpel, with the Law, is a Rule of Sanctification: tell me now, what Law it is that together with the Goſpel, is a Rule of our Sanctification?*

Anſ. Neither the Ceremoniall, nor Judiciall, but the Morall Law. *Deut.*4. 13. *Deut.*10.4. *Prov.*3.1. *Iob* 22.22.

Qu. *How doth the Morall Law direct us in the duties of Sanctification?*

Anſ. By teaching us *piety* towards God, & *humanity* towards man. *Mat.*22.37.39.

Queſt. *How doth the Morall Law teach us piety towards God?*

Anſ. 1 By informing us in the naturall worſhip of God; ſet down in the firſt precept, tea-

teaching us, That *God is to be beleeved, hoped in, loved, invocated, heard, & obeyed in all things.*

2 By informing us in the *appointed Worship* of God, set down in the second Precept, teaching us to manifest & shew forth Faith, Hope, & Love to Godward, by worshipping him wholly, and only according to his revealed Will, without addition or diminution.

3 By informing us in the *manner* of his Worship, set down in the third Precept, teaching us, to use every thing belonging to the Word of God, in such sort, as is most agreeable to the Divine Majesty.

4 By informing us in the dedication of a *set and solemn time*, one day in seven, to holy and religious exercises, set down in the fourth precept.

Quest. *How doth the Morall Law teach us humanity to our neighbour?*

An. 1 By informing us in the mutuall duties of *Superiors*, & *Inferiors*, in the fift precept.

2 By shewing us that we ought not to hurt our neighbour in *deed*, in *word*, nor *thought*.

First not in *deed*, in respect of his *person*, in the sixth precept; In respect of *his and our own* Person, in the seventh precept; In respect of his *goods*, in the eight precept.

Secondly, Not in *word*, in respect of his *good name*, in the ninth precept. Thirdly,

Thirdly, Not in *thought*, neither conceiving, nor willing any thing repugnant to our neighbours good, in the tenth precept.

Queſt. *What means muſt we uſe to get this Sanctification wrought and increaſed?*

Anſ. 1 Conſcionable, and frequent *attendance* upon Gods word preached. *Acts* 8. 7. 2 *Cor.* 10. 5. *Joh.* 17. 17.

2 Reverent, circumſpect, and carefull *reading* of Gods Word, & other holy books. *Deut.* 17. 19. *Act.* 8. 28.

3 Holy and ſerious *meditation* upon the Nature, Attributes, Word, & Works of God. *Joſ.* 1. 8. *Pſ.* 1. 1, 2.

4 Carefull *preparation* unto, and frequent uſe of the Sacraments. 1 *Cor.* 11. 28.

5 Holy Communion, and *conference* with Gods people. *Heb.* 10. 24, 25.

6 Underſtanding, holy, humble, hearty, fervent, faithfull and conſtant *prayer*. 1 *Cor.* 14. 15. *Eccleſ.* 5. 1. *Jam.* 5. 16. *Pſal.* 145. 18, 19. *Jam.* 1. 6. 1 *Theſ.* 5. 17.

Qu. *What directions muſt we obſerve for the ordering of our ſelves in a ſanctified manner?*

Anſ. The directions which in this behalf muſt be uſed reſpect, 1 God. 2 Man.

Queſt. *What are the directions which have reſpect unto God?*

Anſ.

Anſ. 1 You muſt *know* and love God for himſelfe, and above all things. *Ier.* 9.23. *Mark* 12.33. *Pſal.* 73.25.

2 You muſt *eſteem* and delight in Chriſt Jeſus above all creatures. *Phil.* 3.8. *Can.* 5.10.

3 You muſt *delight*, and walk in all the ways of God. *Eccleſ.* 12.13. *Deut.* 4.5.

4 You muſt *obey* and pleaſe God whoſoever be offended. *Act.* 4.19. *Prov.* 16.7.

5 You muſt *ſeek his honour* more then your ſpirituall or bodily welfare. *Rom.* 9.2, 3. *Luke* 14.26.

6 You muſt deſire and *ſeek ſpirituall things*, the pardon of ſin, the ſenſe of Gods love, the grace of the Spirit, before all things in the world. *Pſ.* 4.6. *Pſ.* 51.8. *Mat.* 6.33.

Q. *What are the directions which reſpect man?*

Anſ. They reſpect either man *himſelf*, or *others*.

Queſt. *What are they which reſpect a man himſelf?*

Anſ. They reſpect either the *inward*, or the *outward* man.

Queſt. *What are they which reſpect the inward man?*

Anſ. They reſpect; 1 The mind. 2 The thoughts. 3 The will. 4 The affections. 5 The Conſcience.

Queſt.

Queſt. *What are the directions with reſpect the minde?*

Anſ. 1 It muſt be furniſhed with *neceſſary*, profitable, holy, and humble *knowledge*. 1 *Cor.*2.2. *Phil.*1.9. *Iam.*3.17.

2 It muſt be adorned with *heavenlineſſe*, and holineſſe. *Phil.*3.19,20. *Epheſ.*4.23.

3 With *humility*, ſobriety, ſhamefaſtneſſe, and unity. 1 *Pet.*3.4.5. *Col.*3.12.

Queſt. *What directions reſpect the thoughts?*

Anſ. 1 You muſt *watch* over them with all diligence. *Prov.*4.23.

2 You muſt *beſtow* your firſt thoughts about God, and the things of God. *Pſ.*5.3.

3 Evil thoughts muſt be *called* into queſtion, and *reſiſted* in the firſt originall. *Ier.*4.14.

4 Conſcience muſt be *made* of the leaſt evill thought, and the heart *humbled* for it. *Prov.*24.9.

5 No more thoughts muſt be *beſtowed* about the world then are neceſſary. *Mat.*6.31.

6 Your thoughts of God muſt be *holy* & reverent, of your ſelf *humble*, and of ſin with deteſtation. *Pſ.*5.7. *Pſ.*77.3. *Phil.*2.3. *Pſ.*119.113.

Queſt. *What are the directions which reſpect the Will?*

Anſ. 1 The Will muſt not be led by *affe-*

ction,

tion, but by a *judgement* rightly informed out of Gods word. *Pro.*4.27. *Ps* 119.33.34.

2 The Will must *choose* the best things. 1 *Cor.*12.31.

3 Gods Will *revealing* what we shall know, *determining* what we shall be, *prescribing* what we shall doe, and *disposing* what shall befall us, must be the rule wherein our wills rest, and whereunto they must submit, as to a rule most holy, wise, just, and good. *Mat.*6.10. *Mat.*16.39. 1 *Sam.*3.18.

Quest. *What are the directions which respect the conscience?*

Ans. 1 We must be carefull to keep our selves from an impure, blinde, doubtfull, superstitious, seared, and accusing conscience. *Tit.*1.15. *Ephes.*4.19. *Rom.*14.5.23. *Col.*2.21. 1 *Tim.*4.2. *Tit.*3.11.

2 We must *get*, & carefully keep a good, pure and peaceable Conscience in all things. *Act.*23.1. *Act.*24.16. *Heb.*9.14. 2 *Tim.*1.3.

Quest. *What are the directions which respect the affections?*

Ans. 1 Our affections must be fastned *on God* with most joy, and delight. *Ps.*37.4.

2 We must affect all things *in and for God*, nothing like, above, or against God. 1 *Cor.* 7.29, 30, 31, 39. *Mat.*10.37.

3 We

3 We must labour to taste and be affected with the *sweetnesse and goodnesse of God*, in all his creatures, and actions. *Psal.* 34. 8.

4 Our affections must be more frequently, strongly, & delightfully fastned on *things heavenly* then earthly. *Col.* 3. 1, 2.

5 We must have a *fellow-feeling* of the miseries of our afflicted brethren. *Heb.* 13. 2.

6 We must be more affected with the *vilenesse* of sin, then with the *punishment* belonging to the same. *Rom.* 7. 24.

Q. *What rules do respect the outward man?*

Ans. They respect, 1 Our calling, 2 Our estates, 3 Our speeches, 4 Our actions.

Quest. *What rules respect our callings?*

Ans. 1 Every man must have a *particular* calling. *Gen.* 2. 15. *Gen.* 3. 19.

2 Every man must make choice of such a calling, as is *lawfull*, honest, most convenient, and best for the glory of God, his own and others good. *Ephes.* 4. 28.

3 Every man must labour to see that God doth *set* him in that calling, which he doth undertake. 1 *Cor.* 7. 17.

4 He must *exercise* himself in his calling religiously, faithfully, conscionably, diligently, and constantly. *Col.* 3. 22.

5 The works of every mans calling must be

profi-

profitable, and necessary, and properly appertaining to his own, and not to another mans calling. 1 *Thes.* 4. 11.

6 The works of our particular must *receive direction* from our generall calling, and also give place thereunto. *Col.* 3. 17.

Quest. *What Rules respect our estate?*

Ans. 1 We must be *contented* in every estate, and account that estate best wherein God doth set us. *Phil.* 4. 11. *Ioh.* 2. 10.

2 *Prepare* for afflictions before they come, and remember that Gods favour may be enjoyed in trouble, as well as in peace. *Ioh.* 6. 1. 2. *Isa.* 49. 14, 15. *Heb.* 12. 7.

3 Seek not so much to be delivered out of affliction, as for *patience* to bear it, *grace* to make a good use of it, & to draw the nearer to God by it. *Isa.* 28. 16. *Ps.* 40. 1. *Mic.* 7. 9.

4 Make not affliction the more burthensome by *impatience*, but let the greatnesse of the affliction breed the more diligent *search*, and thorough hatred of the sin which did procure it. *Exod.* 14. 11. *Lam.* 3. 39, 40.

5 In prosperity be *not lifted* up, but think of a change, be *jealous* of thy self, desire God to keep thee, be *mindfull* of the affliction of thy Brethren, and rejoyce not in thine own peace, while the Church of God is in trouble.

Deut.

*Deut.*8.14. *Rom.*12.15. *Amos* 6.1,2,3,6.

Quest. *What Rules respect our Speeches?*

*Ans.*1 They must be *gracious*, sincere, wise, of the best things, moderate, gentle, seasonable, profitable, and tending to edification. 1 *Pet.*4.11. *Ephes.*4.29. *Ps.*15.2. *Col.*4.6. *Ps.* 37.30,31. *Deut.*32.2. *Ephes.*4.31. *Prov.*15. 25. *Ps.*37.29.

2 Our speech of God, his Word & Works, must be *with humility*, reverence, fear, and gravity. *Lev.*19.12.

3 Our speech of others must be *good*, and charitable, never speaking the evil we know by them, but with grief, and that upon a necessary occasion, & lawful calling. *Tit.*3.2.

4 Our speech to our Superiours, must be *reverent*, to our equalls, and inferiours, *plain*, milde, loving, & faithfull. *Lev.*19.17.

5 Our speech of our selves must be *modest*, and humble, without any shew of ostentation. *Prov.*27.2.

6 Our speech of things heavenly, must be with more *frequency*, earnestnesse, circumspection, comfort and delight, then of things earthly. *Deut.*6.6.

Quest. *What Rules respect our actions?*

*Ans.*1. The *matter*, circumstances, and ends of our actions must be good. *Phil.*4.8.

We,

2 We must doe all things in a humble, sincere, and loving *manner*, according to our ability. 1 *Cor.* 16.14. 2 *Cor.* 9.5,6,7. 2 *Cor.* 1.13.

3 We must doe good to the soul and body, but to the *souls* of men chiefly. *Mat.* 6. 33. *Lev.* 19.17. *Iam.* 5.19,20. *Luke* 22.32.

Qu. *What directions respect our eating and drinking?*

Ans. 1 Our meat and drink must be *sanctified* by the Word of God, and Prayer. 1 *Tim.* 4.4,5.

2 We must feed upon that which is *our own*, and that according to our necessity, and with moderate delight. *Eph.* 4.28. *Pro.* 5.15.

3 We must be *affected with Gods goodnesse* in the creatures; our mouthes must speak of his bounty, and loving kindnesse, & not be unmindfull of the wants of others. *Deut.* 12.7. *Neh.* 8.10.

Qu. *What Rules respect our Recreation?*

Ans. 1 The *matter* of our Recreation must be neither of things holy, nor of things prophane, but of things indifferent, free from scandall, and ill report. *Ephes.* 5.35.

2 The *persons* using them must be sanctified, weary with lawfull labour, and must pray for a blessing upon their Recreations. 1 *Tim.* 4.4,5. *Tit.* 1.15.

3 They

3 They must be used *moderately*, watchfully, wisely, Christianly, and seasonably. *Phil.*4.5. *Eccles.*3.1,2,3,4.

4 You must use them to *Gods glory*, the refreshing of your weary body, preservation of health, the making of you more fit for your calling, and the duties of Sanctification. 1 *Cor.*10.30,31.

Qu. *What directions respect our Apparell?*

Ans. 1 The *matter* of our apparell, must not be overcostly, but according to our ability, calling, condition of life, & example of the graver sort of people. 1 *Pet.*4.5. *Gen.*3.21.

2 The *fashion* of our apparell must not be strange, garish, wanton, but according to the customes of the Countrey, and more sober sort of people, amongst whom we live. *Zep.* 1.8. *Tit.*2.3. *Rom.*12.2.

3 We must wear *such apparell* as may serve for health, decency, and distinction. *Gen.*3.21. *Hag.*1.6. *Deut.*22.5.

4 The *putting on* of our apparell must mind us of the losse of our innocency, of the putting on of Christ, and of the girding up of the loines of our minde: and the *putting off* of our apparell, must minde us of putting off our sins by regeneration, and of putting off our flesh by a bodily dissolution. *Ro.*13.14.

*Col.*3.12.1 *Pet.*1.13.*Eph.*4.23,24.2 *Pet.*1.14.

Q. *What Rules must we observe in company?*

Ans. 1 We must endeavour so much as may be to have *peace* with all men, but *familiarity* only with good men. *Rom.*12.18. *Heb.*12.14.*Psal.*101.4.

2 We must labour *to doe good*, or receive good in every company. *Heb* 10.24.

3 Our conversation must be such among all men, as doth *beseem* the Gospel. *Phil.*1.27.

4 We must shew forth both *piety and humanity* in our company. 1 *Pet.*2.17.1 *Pe.*3.8.

5 All *needlesse* society with wicked men must be avoided. *Ephes.*5.7,8.

6 When we have necessary occasion of conversing with carnall people, we must walk *blamelessly*, and wisely towards them. *Mat.*10.16.

7 We must love all good men with a *christian*, & singular affection, we must maintain a *holy fellowship* with them, we must walk in all *faithfulnesse* towards them, and *bear* their burthen in the time of *affliction*, *subjecting* our selves to their godly counsell, *following* their gracious example, *reverencing* the strong in grace, and giving no offence to the weak. *Ps.*16.3. *Gal.*6.1. *Rom.*14.1. *Heb.*10.24,25.*Ps.*141.5.1 *Cor.*11.1. 8 We

8 We must love our choice & godly friend *dearly*, freely, sincerely, and constantly, give him wholesome and hearty counsell, communicate our secrets to him, and extend our love to his posterity. 2 *Sam.*1.26, 2 *Sam.*9.1.

Qu. *What motives are there inducing us thus to order our conversation?*

Ans. 1 The strict charge which God hath given us. 2 *Pet.*1.10.

2 The *end* of our Redemption. *Tit.*2.14.

3 The *honor* of our calling. 2 *Thes.*1.11.

4 The *beautifying* of the Gospel. *Phil.*1.27.

5 The giving of good *example* to other people. *Mat.*5.16.

6 The singular *priviledges* attending true Sanctification. 1 *Tim.*4.8.

Chap. VII.

Question.

What is the sixth step by which God doth proceed in the work of mans salvation?

Ans. Glorification. *Rom.* 8.30. 1 *Thes.* 5.12.

Quest. *How may we be assured that there is of ature estate of glory and happinesse reserved for the righteous?*

Ans. 1 By the cleer and plentifull *testimony* of the Scriptures. *Iob* 19.25,26. *Dan.* 12. 2. *Isa.*25,6,7,8. *Isa.* 57,2. *Io.*5.29. *Mat.* 13. 43. *Mat.*19.29, &c.

2 By the *perfection* of Gods Goodnesse; he is the chiefest good, and will most perfectly communicate himself unto his beloved. *Psal.*36.9.

3 By the *equity* of his Justice, rendring to all men according to their doings. 2 *Thes.*1. 7. 2 *Tim.*4.8.

4 By the *Truth* of Gods promise. *Tit.*1. 2. 1 *Ioh.*1.25.

5 By the *power* of God to accomplish his purpose. *Ioh.*10.28,29.

6 By the *dignity* of Christs merit. *Heb.*7.25.

7 By the efficacy of Christs Intercession. *Rom.*8.34.

8 By the *Termes of Relation* between Christ, and his people; he is an eternall King, Husband, and Saviour, and therefore must needs have Subjects, a Spouse, and a saved people, which shall live in glory for ever.

Qu. *What is Glorification?*

Ans. It is the blessed estate of Gods people after this life, wherein they shall have freedome from all sin, and misery, and the full

full perfection of grace and glory, both in soul and body. *Ephes.*5.27. *Isa.*60.21. 1 *Cor.* 13.10,11,12. *Rev.*21.4,5.

Q. *Who is the Author or cause efficient of this Glorification and blessed estate of Gods people?*

Ans. God of his free grace, and favour in Christ, *Rom.*6.23. and that,

1 In regard of *Preparation*. *Mat.* 25.34. *Isa.*64.4.

2 In regard of *Stipulation*, God hath promised life eternall. 1 *Io.*2.25.

3 In regard of *Acquisition*, God gave Christ to purchase this glory for us. *Ioh.*3.16.

4 In regard of *Application*, God 1 by the Ministery of his Word and Spirit, *revealing* this life eternall to them, *working* faith in their hearts to beleeve it, and *sealing* up the same unto their soules. *Rom* 8.16.17. *Ephes.* 1.14. *Eph.*4.30. Secondly, at the day of their death by the Ministery of his Angels *carrying* them into *Abrahams* Bosome. *Lu.*16. 22. Thirdly, in the last day by Jesus Christ, *raising* their bodies again to a glorious estate. *Joh.*5.29.

5 In regard of *Conservation*, and continuance, God will for ever confirm them in that glorious condition. *Rev.*3.12. *Lu.*20.36.

Q. *What doth the name of that blessednesse or*

glorification which the people of God shall have in the next life comprise under it?

Ans. 1 A compleat *presence* of all good,

2 An utter *absence* of all evill.

3 An *unchangeablenesse* of felicity,

4 A perfect *fruition* of God himself, who is the blessednesse of his servants.

5 A most *cleer knowledg* of their glory in regard of the understanding, *fervent love* to it in regard of the will, a comfortable and abundant *acquiescence* in it in regard of the affection of the heart, from whence ariseth joy unspeakable, and glorious in the souls of Gods servants.

Q. *In what order, or by what degrees doth God bring men to this glorious estate after death?*

Ans. 1 The *soul* of every true Beleever is immediately after death, by the power of God, and Ministery of the holy Angels, conveyed into the estate of happinesse. *Lu.* 16. 26. *Luke* 23 43.

2 The *Bodies* return to the dust, as to a place of rest from all evils. *Isa.* 57. 2. *Rev.* 14, 13.

3 The bodies of all men shall be *raised* again at the last day, and their souls shall enter into them again, and then body and soul of all true Beleevers shall be joyntly, fully, and everlastingly glorified, and the soul and

body

body of the wicked, joyntly and endlesly tormented. *Iob* 19.25,26. *Isa.* 26. 19. 1 *Cor.* 15.16. *Rev.* 20.12,13. *Ioe.* 44.

4 There shall be at the last day a generall, strict, and righteous *Judgement*, wherein Christ shal be the Judge; the secrets of mens natures and works shall be opened, and all men judged according to their works. 2 *Pet.* 3.10. *Dan.* 7.9,10. *Rom.* 14.10.

Q. *Wherein doth the state of Gods people in glory differ frõ their estate in Sanctity here on earth?*

Ans. 1 In this life Gods people have *need* of the externall Ministery of the Word, and internall Ministration of the Spirit, which in the next life they shall not need. 1 *Cor.* 13.8,9,10.

2 In this life good and bad are *mixed*, in the next life Gods children shall have absolute freedome from all sinfull people. *Mat.* 13.30. *Mat.* 25.33,34.

3 In this life Gods children are *troubled* with inward corruptions, many failings, and temptations and persecutions, but in the next life they shal have a plenary discharge from all evills. 1 *Ioh.* 1.8. *Ephes.* 5.26,27.

4 Here Gods people see, & know God *obscurely*, by means, there they shall see him face to face, know him fully, and have the

immediate fruition of his presence. 1 *Cor.* 13.12.

Q. *Shew me briefly wherin standeth the excellency of the glorious estate of Gods faithful people?*

Ans. In a full freedome from all evill, and in a perfect fruition of all good. *Ps.* 16,11. *Rev.* 21.4,5.

Q. *What are the evils frō which they are freed?*

Ans. From all bodily *labours*, diseases, and afflictions, from all naturall *infirmities*, from all *sin*, and inclination to sin, from all bodily and spirituall *adversaries*, from all shame, and *sorrow* for their own, or the sins of others, from the *displeasure* of God, and from the trouble of an evill Conscience. *Rev.* 14. 13. *Heb.* 4.9,10. 2 *Thes.* 1.7. *Rev.* 21.4. *Ephes.* 5.26. *Rev.* 20.10. *Rev.* 22.3.

Q. *Wherein standeth that good whereof they shall have the full fruition?*

Ans. 1 Their *knowledge* of God, *inclination* to good, *Love* to God, and his people, shall be in every degree *compleat*; the whole man shall be perfectly conformable to the Will of God, and Gods Image, both in soul and body, shall be perfectly restored. 1 *Cor.* 13.8. 10,11. *Rom.* 6,13,19. *Rev.* 3.4,5. 1 *Joh.* 3.2.

2 They shall have the full and blessed *vision* of God for ever, and everlasting *communion* with

with Christ Jesus, the glorious Angels, & all Saints in the highest heavens. *Rev.* 22. 3, 4, 5.

Q. *What inducements are there to move us to labour for this glorious Estate?*

Ans. 1 The *vanity* and emptinesse of the *Creature*; it cannot *content* us, make us happy, *comfort us* in heavinesse, *deliver* us out of dangers, nor *perpetuate* our earthly estate & condition; no, not when we have it in the greatest abundance. *Eccl.* 9, 2, 11, *Eccl.* 5, 10, 11. *Iob* 10, 22.

2 The sweet & comfortable *fulnesse* which for the present we shall find in God, even when we are in the lowest estate. *Ps.* 36. 8. *Gen.* 17. 1. *Gen.* 15, 1, 2. *Io.* 1, 16. *Ps.* 62, 9, 10, 11, 12. *Ps.* 4. 6.

3 The *great things* which Christ hath done to make us partakers of that glorious estate. *Tit.* 2, 12, 13, 14. *Ephes.* 4, 11, 12, 13, 14.

4 The insufferable and endlesse *shame*, sorrow, and torments we shall draw upon our selves, if we prepare not for that estate. *Mat.* 25, 41. *Isa.* 30. 33.

5 The glorious *condition*, and everlasting *continuance* of this blessed estate in heaven. *Rev.* 21, 2, 23. 1 *Pet.* 1, 4.

Laus Deo in æternum.

FINIS.

This Author hath also another work,

INTITVLED,

Sweet & Soul-persuading INDVCEMENTS

Leading unto CHRIST:

DEDVCED,

1. From the consideration of Mans misery; without Christ.
2. From the Meditation of the Comforts attending the Souls receiving of Christ.
3. From the Apprehension of the Joy and Excellency of Christs living in Man: all from the three following Scriptures.

PSAL. 118. 26.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

GAL. 2. 20.

Nevertheless I live, yet not I, but Christ liveth in me.

28 MR 59

EPHES. 2. 12.

At that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope and without God in the world.

By *Alexander Grosse*, Minister of CHRIST.

An explanation of such words in this Treatise, as may seem somewhat hard to to be understood by the *lesse-learned* Reader; digested Alphabetically; at the importunity of some well-affected.

A

Acquiescence, A satisfying resting in.
Acquisition, obtaining.
Active, working.
Actuall, wrought, done, already acted.
Adherence, cleaving to.
Admiration, wondring.
Agent, a worker.
Antecedent, that which goeth before, going before.
Application, applying.

B

Benevolous, well-willing, kind.

C

Causality, a causing power, a causing efficacy.
Coaction, a compelling power.
Complacency, well-pleased delight, full satisfaction.
Consummation, finishing, perfecting, making compleat.
Consequent, is explained p. 21.
Consultation, taking counsel, or advice.

D

Deficient, wanting.
Deficiency, want, imperfection, &c.
Desertion, forsaking.
Destination, determinate appointing or ordaining to such or such an end.
Dilection, love.
Diminution, lessening, diminishing.
Dominion, rule, ruling power.
Duration, continuance.

E

Effect, is explained p. 21.
Efficiency, working power, effecting power, &c.
Effusion, shedding, pouring out.
Election, choosing from others.
Embryo, the conception in the mothers womb, as yet without perfect shape.
Essence, being, nature.
Extrinsecall, outward.
Evangelicall, belonging to the Gospel.

I

Immanent, abiding in.
Immutable, unchangeable.
Immutability, unchangeablenesse.
Impediments, hinderances.
Impulsive, moving, inclining.
Impute, to reckon to.
Inchoation, beginning.
Inconditionall, without condition.
Incredulity, unbeleef.
Independent, depend not on another.
Invincible, unavoidable, cannot

not be shunned.

Inevitable, sure, which cannot deceive.

Inseparable, which cannot be severed.

Insupportable, which cannot be born.

Irresistible, which cannot be withstood, or resisted.

L

Legall, belonging to the Law, according to the Law.

M

Masse, an whole lump, common state, heap.

Mutable, changeable, lyable to change.

N

Nilling, not willing, unwilling.

Nen Electum, not choosing.

O

Obliquity, crookedness, unevenness.

Omnidispotent, all-disposing, all-ordering, &c.

Omnipotent, able to do all things.

Omniprovident, all-providing.

Operation, working.

P

Partiall, in part, in some part only.

Passive, suffering, enduring.

Permit, suffer, give way to.

Permission, suffering, not hindering.

Plenary, full, compleat.

Predamnation, fore-damning, damning aforehand.

Predestination, determinate fore-appointing.

Preterition, passing by.

Progresse, going on, passing forwards.

Prohibition, forbidding.

R

Reductively, that which may be reduced, or brought back to.

Repute, to reckon, account, judge, esteem, &c.

Residing, abiding, staying, dwelling.

S

Sinister, wrong, unfit.

Speculative, meerly knowing, or belonging to knowledge.

Stipulation, covenanting, binding by covenant.

T

Tradition, delivering up, delivering to.

Transient, passing out, passing from one to another.

V

Vigilant, watchfull.

Ultimate, last of all.

Vocation, calling.

28 MR 59

A FIERY PILLAR OF HEAVENLY TRUTH:

SHEWING *The Way to a Blessed Life.*

Composed by way of Catechisme, for the *preservation* of GODS people from the spreading evils, & pernicious Inchantments of Papisme, and other errors; for the *Detection* of every mans condition; for the *Consolation* of afflicted people, and for the *Direction* of all sorts of persons to Life Eternall.

2 Cor. 10. 4, 5. *The weapons of our warfare are not carnall, but mighty through God, to the pulling down of strong holds &c.*

1 Cor. 1. 27. *God hath chosen the foolish things of the world to confound the wise, &c.*

Omnia dicta tanti existimantur, quantus est ipse qui dixit; & qui legunt non tam considerant quid legant, quam cujus legant, &c. *Salvian contra Avarit lib.* 1

Sufficiunt nobis hac in parte Sanctorum sensus & judicia, &c. *Salv. cont. Avar.*

By ALEXANDER GROSSE, *B. D. Minister of the Gospel, and Pastor of* Bridsoard.

The second Edition.

LONDON:
Printed for *John Bartlett*, and are to be sold at the signe of the Gilt Cup, neer St. *Augustines* gate, 1644.

LIBRARY OF UNION
THEOLOGICAL
SEMINARY,
NEW YORK.
GIFT FROM
DAVID H. McALPIN.

A FIERY PILLAR
OF HEAVENLY TRUTH:
SHEWING
The way to a bleſſed Life.

CHAP. I.

Queſtion.

WHat is the moſt needfull and comfortable thing for every man to know?

Anſwer. To know himſelfe to be the childe of God. *Luke* 10,42. *Ioh.*17.3. *Phil.*3.8. 2 *Cor.*13.5.

Qu. *Why is this Knowledge the moſt needfull, and moſt comfortable?*

Anſ. Becauſe God doth chiefly require it, and our happineſſe, dignity, peace, and ſafety doth principally conſiſt in it, *Ho.*6.6. *Ier.*9.23,24. 2 *Pet.*1,2,3,4.

Qu. *How may a man attain this knowledge?*

Anſw. By the preaching of the Word. 1 *Pet.*1.23. *Acts* 26. 15,16,17,18.

Queſt. *How doth the Preaching of the Word work this knowledge in us?*

Anſw. By two things:

1. By bringing us to a cleer ſight & lively feeling of our miſery by ſin. *Ro.*7.7.9. *Act.*2.37.

2. By bringing us to the knowledge of our redemption out of that estate by Christ. *Luke* 3.3. *Luke* 24.47.

Qu. *Wherein doth our wretchednes consist?*

Ans. In two things: First, in the losse of happinesse. *Gen* 3. 17,23. Secondly, in the gain of misery. *Psal.* 14.3.

Quest. *Wherein stood that happinesse, which by him we have now lost?*

Ans. In being like God in holinesse and true righteousnesse without corruption, *Gen.* 1.27. and in being conformable to the law of God in sound obedience without imperfection. *Eccles.* 7.29.

Quest. *What is it that maketh our estate now so miserable?*

Ans. Sin, and the curse due to sin. *Iames* 1. 14,15. *Gal.* 3.10. *Psal.* 38.3.4.

Quest. *Wherein standeth our sinfulnesse?*

Ans. In two things: First, in that we are *guilty* of *Adams* sin, because we were in his loins. *Ro.* 5.13. Secondly, in that all the powers of our souls, and members of our bodies, are now by nature *corrupted*. *Ephes.* 2.1. *Ro.* 6.19. *Tit.* 1.15,16. *Ia.* 3.15.

Quest. *How doth this sinfulnesse make us miserable?*

Ans. Seven wayes:

1 In *abolishing* Gods image. *Gen.* 3.7. *Gen.* 6.5.

2 In

2 In *filling* our whole man with corruption. *Psal.* 51. 9 *Rom.* 1. 29

3 In *making* us vassals unto sin and Satan. *Rom.* 7. 14. *Ephes.* 2. 3. 2 *Tim.* 2. 26.

4 In *disabling* us to understand the will, and observe the Commandments of the Lord. *Ioh.* 1. 5. *Ephes.* 4. 18, 19.

5 In *causing* us to lose our right unto, and Soveraignty over the creatures. *Rom.* 8. 20, 21, 22. *Tit.* 1. 15.

6 In making our persons and actions *unacceptable* unto God. *Prov.* 15. 8, 9. *Io.* 9. 31.

7 In *casting* us out of Gods favour, and in making us liable unto death eternall. *Isa.* 59. 1, 2, 3. *Ier.* 5. 25. *Mat.* 25. 41.

Quest. *Cannot man being in this estate, turn himself unto God?*

Ans. No; For,

1 He is altogether *indisposed* unto any good. 2 *Cor* 3. 5. *Ephes.* 2. 1. *Mat.* 7. 17, 18.

2 He is strongly bent, and *inclined* unto what is evill. *Ier.* 17. 9. *Ro.* 8. 7. *Acts* 7. 51.

3 He is a very *enemy* against God. *Col.* 1. 21. *Rom.* 8. 7.

4 He hath a *base estimation* of the means appointed to convert him. 1 *Cor.* 1. 23. *Iob* 21. 14, 15. *Act.* 17. 18. *Ps.* 58. 5. *Mat.* 22. 5, 6.

5 The deceitfull *proffers* of sin are very *pleasing* to him. *Pro.* 9. 17. *Prov.* 10. 23.

6 The *ways* of God, and they who walk in them ſeem *baſe*, and of no account with him. *Ioh.*7.48. *Iſa.*8.18. 1 *Cor.*4.13. *Mal.* 3.13,14,15.

Qu. *Wherein ſtandeth the curſedneſſe of man?*

Anſ. In being ſubject to all the plagues of this life, and of the life to come. *Rom.*6.23.

Queſt. *What are the plagues whereunto he is ſubject here in this life?*

Anſ. To grievous changes in his eſtate, loathſome diſeaſes in his body, vile luſts, and raigning corruptions in his ſoul. *Levit.*26. 15,16,17. *Deut.*28.16,17. *Rom.*1.25,26,27, 28,29.

Queſt. *What are the plagues he is ſubject to in the life to come?*

Anſ. They are endleſſe, eaſeleſſe, and remedileſſe torments. *Mar.*9.45,46.

Queſt. *What ought the conſideration of this ſinfull and curſed eſtate work in us?*

Anſ. Deep and ſerious humiliation, with an unceſſant care to get forth of the ſame. *Rom.*7.24. *Iob* 42.6. *Acts* 2.37.

Chap. II.

Queſtion.

Having ſhewed me mans miſery by ſin, tell me now in what order doth God bring man out of that eſtate, unto glory in heaven?

Anſ.

Answ. God proceedeth in the work of mans ſalvation by ſix Steps.

Queſt. *What are they?*

Anſ. 1. Election. 2. Redemption. 3. Vocation. 4. Juſtification. 5. Sanctification. 6. Glorification.

Queſt. *What is Election?*

An. It is the eternall decree of God, whereby he freely & infallibly appointed, for the glory of his own Name, to bring ſome men to everlaſting life through Chriſt. *Ep.* 1. 4. 5, 6.

Queſt. *What did move God to elect ſome men unto life?*

Anſ. Neither fore-ſeen Faith, works, freedome of will, nobleneſſe of birth, nor merit of Chriſt, but onely the good pleaſure of God. *Deut.* 7. 7, 8. 2 *Tim.* 1. 9. *Eph.* 1. 5. 11. *Rom.* 9. 11, 12, 13. *Ioh.* 1. 13.

Queſt. *By what reaſons can you further make it manifeſt, that God of his own good pleaſure, doth chooſe men unto life eternall?*

Anſ. Chiefly by theſe ſix:

1 Becauſe God is a *free Agent*, his Will is independent. *Pſal.* 135. 4, 5, 6. *Rom.* 9. 21.

2 Becauſe God could *fore-ſee no good* thing in us, but what himſelfe had determined to work. 1 *Cor.* 4. 7. *Phil.* 2. 13. 1 *Kin.* 8. 57, 58.

3 Becauſe our Redemption, Vocation, Juſtification, and Sanctification are altoge-

ther *free*. *Iohn* 3. 16. *Gal*. 1. 15. 2 *Tim*. 1. 9. *Rom*. 8. 30, 31, 32. 1 *Cor*. 1. 30.

4 Becauſe ſuch as have the *beſt* naturall endowments are moſt commonly *left*, and they who have *leaſt*, are moſt frequently *elected*, 1 *Cor*. 1. 26, 27, 28. *Mat*. 11. 25, 26.

5 Becauſe the greateſt *ſinners* are many times *converted*, when others not ſo notoriouſly evill continue unregenerate. *Mat*. 21. 28, 29, 30, 31, 32. 1 *Ti*. 1. 15. 2 *Chro*. 33. 12, 13.

6 Becauſe man ſhall have nothing whereof to glory, but aſcribe the praiſe of the whole worke of his ſalvation unto God. 1 *Cor*. 1. 28, 29, 30, 31.

Queſt. *What are the properties of Election?*

Anſ. They are theſe three.

1 Election is *eternall*. *Eph*. 1. 4.

2 *Unchangeable*. 2 *Tim*. 2. 19. *Ro*. 8. 38, 39. *Rom*. 11. 2. 29. *Iohn* 10. 28, 29.

3 *Free* & independent. *Ro*. 9. 18. *Iſa*. 60. 21.

Queſt. *What are the ſignes of Election?*

Anſ. Firſt, A *lively feeling* of our effectuall vocation. *Ro*. 8. 30. 1 *Pet*. 2. 9. 2 *The*. 2. 13, 14.

2 *Newneſſe*, and purity of heart, and life. 2 *Tim*. 2. 19, 20, 21. *Iohn* 3. 3. 1 *Iohn* 3. 2, 3.

3 An *intire love* to Gods Word, and people. 1 *Ioh*. 4. 16, 17. 1 *Iohn* 3. 13, 24. *Ioh*. 8. 47.

4 A *deadly hatred* from the world, for the unfained love we bear to Chriſt. *Ioh*. 15. 19.

5 The

5 The *internall Testimony* of Gods Spirit, witnessing to our consciēces, that we are the children of God *Ro.*8.16.1 *Io.*5.6.7.8.1 *Io.*4.13.

6 A *sanctified peace* of conscience, *Ro.*5.1.2.

7 A *holy contentednesse*, and heavenly walking with God, at all times, & in all estates. *Phil.*4.11.12. 1 *Pet.*1.17. *Act.*24.16.

8 An *earnest looking* for, and longing after the comming of Christ Jesus to judgment. 2 *Pet.*3.12.13.14.2 *Tim.*4.8. *Rev.*22.20. He that findeth all, or any one of these signs truly wrought in him, may infallibly assure himself of his Election.

Quest. *Hath not God in his secret Decree rejected some, as well as elected others?*

Ans. Yes. *Rev.*13.8. *Pro.*16.4. *Isa.*41 9. *Mal.*1.3. *Rom.*9.18. *Rom.*11.7. 1 *Thess.*5.9. 2 *Tim.* 2.20. *Jude* v.4.

Qu. *What is reprobation?*

Ans. It is the eternall and unchangeable decree of God, not to bestow on some men the grace of election, *Ro.*9.11.12.13.

Quest. *What is the moving cause hereof?*

Ans. The good pleasure of God, *Mat.* 11.25.26.

Qu. *What is the finall cause hereof?*

Ans. That Gods absolute power over the Creature might be declared, and his mercy to the elect commended. *Ro.*9.17.22.

Qu. *Do you not hereby make God the Author of sin, and unjust in condemning man for sin?*

Ans. No; for,

1. Reprobation goeth before sin, not as a *cause*, but as an *antecedent*: as the absence of the Sun is an Antecedent, but not a cause of the freezing of water.

2 God by the decree of Reprobation, doth not infuse any evil into man, nor compel mā to do any evill, *Ia.*1.13,14. but determineth:

1 Not to *confer* upon man, and confirm in him that grace which should make him stand, *Deut.*29.4. *Psal.*81.13.

2 To *permit* man of his own accord to commit sin. *Psal.*81.12. *Ephes.*4.19.

3 To *limit* him how far he shall goe in sin. 2 *Kings.*19.28.

4 He ordaineth, beyond the nature of sin, and the purpose of the sinner, to *order*, & turn it to a good end, even the manifestation of his own glory, in the execution of his justice upon the impenitents, and in shewing mercy to his chosen. *Ro.*9.22,23.

3 Reprobation being an act of Gods absolute *power*, hath no other cause, but Gods good *pleasure*. *Ro.*9.21. but damnation being an act of Gods *Justice*, hath *sin* to be the meritorious cause thereof. *Ho.*13.9. *Eze.*18.30.

4 The fal of man, in regard of the *liberty* of mans

mans will, was *avoidable*, but in regard of the *event* of the action, it was *inevitable*; the Lord having decreed not to stir up the will of man to persist in uprightnesse, and to resist Satans temptation, he voluntarily inclined to what was forbidden. *Gen.* 3,6.

5 Man is not condemned, because he *cannot* but sin, in regard of Gods decree of *reprobation*, but because he *will* do no other then sin, in regard of his own *inclination*, *Ho.* 13,9. *Ps.* 81,10,11,12. *Mat.* 23,37. *Eze.* 18,31,32.

6 Though unregenerate man doth nothing but what God hath in his secret decree appointed, yet he sinneth, because what he doth is in obedience to his own *will*, & not to Gods *commandment*. *Isa.* 10,5,6,7. *Act.* 4,27,28.

7 Whō God hath not ordained to *save*, thē he hath appointed to leave to themselves, to continue in blindnesse, and hardnesse of heart, till the measure of their sin be filled up. 1 *Pet.* 2,8. *Isa.* 6,9. 2 *Cor.* 4,3,4.

Qu. *What are the signes of Reprobation?*

An. An infallible sign can very hardly be givē, but signs very probable there be eight.

1 When God doth either *not bestow* upon men, or else doth take from them the faithfull Ministery of the Word, the ordinary means of their salvation. *Mat.* 10,5. *Mat.* 23,37,38,39. *Act.* 13,46.

2. When

2 When God doth *not incline* the heart to be obedient to the outward means which he affordeth. 1 *Sam.* 2.25. *Mat.* 11.21,22,23. 2 *Chro.* 25.16.

3 When mens hearts are *hardned* by the Miniſtery of the word, and other means of life. *Iſ.* 6.9,10. 2 *Cor.* 2.15,16. 1 *Pe.* 2.7,8. *Io.* 13.2.

4 When God doth ſend upon men the *Spirit of ſlumber*, to make them ſecure, and unſenſible of the danger of their naturall eſtate, & preſent condition. *Ro.* 11.8. *Iſ.* 19.14.

5 When God doth *give men up* to a *reprobate mind*, diſabling them to judg aright betweene things ſpiritually good, and evill. *Rom.* 1.28. 2 *Pet.* 2.12. 2 *Cor.* 4.3.

6 When God doth *give men up* to Satan, to deceivers, or to ſtrong deluſions, to be ſeduced. 2 *Cor.* 4.4. 2 *Theſſ.* 2.9,10,11,12. *Mica.* 2.11. 1 *King.* 22.20,21,22,23.

7 When men receive not the truth with an unfained *love* to the truth. 2 *Th.* 2.10.12.

8 When men turne Gods *grace into wantonneſſe*, preſuming to continue ſinfull, becauſe God is longſuffering, and mercifull. *Rom.* 2.4,5. *Iude Epiſt.* ver. 4.

Q. *Doth not this Doctrine of Election and Reprobation, make men ſecure and careleſſe?*

Anſ. No: for as God hath appointed men to *glory*, ſo he hath appointed them to *Sanctiſi-*

cation;

cation; & to the use of al holy means to attain that end. 2 *Th.*2.13,14. *Ep.*1.4. 2 *Pe.*1.10.

Q.1. *Can you shew me yet more cleerly how the three persons in the God-head doe proceed in accomplishing the worke of mans salvation?*

Ans. Yes:

1 No man cometh to the Son, but from the Father by *Election*. *Io.*6.37.65. *Ioh.*17.2,6,7.

2 No man commeth to the Father from the bondage of sinne and Satan, but by the Son, through the worke of *Redemption*, and mediation. *Ephes.*1.9.10. *Ioh.*14.6.

3 No man is united to the Son, but by the holy Ghost, working faith and *Sanctification* in them whom the Father did choose, and the Son redeeme. 2 *Thes.*2,13. 1 *Pet.*1,2,3.

4 The whole worke of mans salvation, is *from* the Father, by the *inchoation*, or beginning of the Decree: *in* the Son, by the *dispensation* of the means: *by* the holy Ghost, for the *Consummation* of the means *unto faith*, as the instrument to apply them, and *unto obedience*, and true holinesse, as the fruit of faith, and way to heaven. 1 *Pet.*1.2,3,4.

Q.1. *What rules can you give me for the better understanding of this deep Mystery of Election and Reprobation?*

Ans. The Rules requisite to the right understanding hereof are of five sorts.

Quest.

Qu. *What doth the first sort of these Rules respect?*

Anſ. The foreknowledge of God.

Qu. *What are the Rules which respect Gods foreknowledge?*

Anſ. They are seven.

1. That Gods foreknowledge is *independent*, and not occasioned by the thing foreseene, because the foreknower stampeth his impression in the things foreknowne, but the things foreknowne make no impression in the foreknower.

2 God *foreseeth no good* thing in the Creatures, nor any inclination unto goodnesse: but what himselfe from all eternity had ordained to worke in them, both for essence, and inclination.

3 Things future, are therefore *future*, and to come, because God did foreknow, and *fore-ordaine* them; his knowledge dependeth not on them, but their comming to passe dependeth upon his decree.

4. Gods fore-knowledge is not the *cause* of that which God hath decreed to *permit*, (to wit, sinne) but of that onely which God hath decreed to *worke*, that is, the creatures, their qualities, motions, and actions.

5 Gods fore-knowledge is not *speculative*, but practicall, not declaring things to come,

as

as he seeth them in their causes: but effecting whatsoever he wil have done, be it good or evill, either by a powerful working, or by a voluntary permission, and wise ordering of it, to the end whereto he did appoint it.

6 Whatsoever God *fore-knows*, that he willeth, because nothing can come to passe, which he willeth not; the Lord by himselfe, or by others, doing whatsoever is good, but suffering others to doe that which is evill.

7 Gods fore-knowledg of his Elect is not a *naked* knowledge, but a knowledge joyned with a *loving affection*, and benevolous purpose in God, to appoint, and bring them to eternall life, out of his own singular love.

Qu. *What doth the second sort of Rules respect?*

Ans. The Will of God.

Quest. *What are the Rules that respect the Will of God?*

Ans. They are nine.

1. You must not conceive any thing to be *before* the will, counsell, purpose and decree of God; because these be eternal, & no man may look beyond eternity for a reason of any thing.

2 God primarily willeth *himselfe* as the chiefe good. Secondarily, the *Creatures*, as they do more or lesse beare his image. Thirdly he

Augus. in Enchirid. cap. 11. Gregor. Mor. Lib. 18. cap. 17.

he willeth *sinne* not immediately, or simply for it self, for so he hateth the very being of it; but he willeth the permission, and disposition of sin, as it may be reduced by his goodnesse and wisdome, to his own glory, and the good of the creature.

3 Whatsoever God doth will in his secret Will, that he bringeth to passe: because he effecteth it in himselfe by a secret and unchangeable decree; & out of himself, by two uncontrollable meanes, the dispensation of his Son, and consummation of his Spirit.

4 We must not confound the secret, with the revealed Will of God; the decree of Predestination, with the precepts of faith and repentance.

5 Gods revealed Will sheweth what ought to be performed by us, not that God hath in his secret Will decreed we either can, or shall be enabled to performe the same.

6 Gods will is the reason why two men equally miserable, are made to differ one frō another, & not the fore-sight of our wills, receiving, or rejecting grace proposed.

7 The Will of God is most free and most simple, and therefore there are neither two, nor more, nor contrary wills of God, but the Will of God is most simply one.

8 There are divers distinctions of the Will

of

of God, but such as are rather nominall, then reall.

9 The things which are done against the revealed will of God, or the will of his precept, are not done without, or beside his secret Will, which is properly the Will of God; nothing being done, God willing, or unwilling.

Qu. *What doth the third sort of Rules respect?*

Ans. The decree of God.

Quest. *What are the Rules respecting Gods Decree?*

Ans. They are fourteene:

1 The Decree of God is most wise, most free, absolute, inconditionall, eternall, going before all second causes.

2 Though all things come to passe necessarily, according to the Decree of God, yet is his Decree the cause of no sin, the decree inferring no necessity of *constraint*, but of *immutability*.

3 The decree of God takes away neither liberty from the reasonable creatures, or contingency from second causes.

4 Gods decree of Election, or Reprobation, must not be grounded upon any thing in man, but altogether upon the free-will, and good pleasure of God.

5 We must carefully put a difference betweene the *decree* of Election and Reprobation,

tion, and the *execution*; becauſe the decree is *eternall*, and before ſin; the execution of the decree is *temporall*, and after ſin; the decree reſpecteth man in general, as he is a creature capable either of glory, or ignominy, the execution looketh on man, as he is in ſin.

6 We muſt take heed that we neither confound the decree with the execution of the decree, nor the *means* of ſalvation or damnation, with the *cauſes* of Election or Reprobation: you may not make Chriſt and Faith the cauſes of Election, becauſe they be means of ſalvation: you muſt not take incredulity, and ſin to be the cauſe of Reprobation: becauſe ſin doth not go before, but follow after Reprobation.

7 We muſt diſtinguiſh between the Decree of *non-Election*, or Reprobation; and the decree of *deſtination* unto puniſhment, or preparation to puniſhment, which is uſually called Predamnation: becauſe the former dependeth ſoly upon the good *pleaſure* of God, the other is an act of Gods *juſtice*: the one floweth from God, as he is a God of *abſolute power*, the other floweth from God, as he is a God of *juſtice*: the one reſpecteth man, as he is a reaſonable creature, *mutable*, the other as he is *fallen* into ſin.

8 We muſt carefully apply a right *object*,

to

to each ſeverall *act*, which we conceive to be in Gods decree: thus we muſt apply *Eternall Election*, and Reprobation, to the attribute of *power*, dominion, and good pleaſure in God. We muſt apply actuall and *temporall election*, which reſpecteth man in ſin, to the attribute of *mercy* in God: the *deſtination* of men not elected unto puniſhmēt, muſt be referred to the attribute of *Juſtice*.

9 The proper object of Eternall Election, and Reprobation, or Preterition, is the *reaſonable creature*, capable of glory, or ignominy; as we may ſee in the election, and preterition of Angels, who were not in the maſſe of ſin: and in the Election of Chriſt, as man, in whom there was no ſin.

10 The decree of Election and Reprobation is an immanent act in God alone, as in the *Subject*: from God alone, as from the *cauſe*: but damnation is neither *originally* from God, nor *ſubjectively* in God, but is a *tranſient effect* of his Juſtice.

11 Mans *ſalvation* in the order of Gods Decree, and Counſel goeth before the *means*, becauſe every wiſe Agent reſolveth firſt of the end, and then of the means.

12 As God ordaineth the *end*, ſo alſo he appointeth moſt apt, convenient, and powerfull *means*, to accompliſh that end; his decree

of

of Election and Reprobation, being as immutable as himself.

13 God being a most wise Agent, propoundeth unto himself the manifestation of his own glory, as a most certain and infallible end, appointing and making all things to serve thereunto.

14 There neither is, nor can be any impulsive cause of the decree of God, besides the free will, and good pleasure of God.

Qu. *What doth the fourth sort of Rules respect?*

Ans. The manner of the three Persons, working in the work of mans salvation.

Quest. *What are the Rules respecting the working of the three Persons?*

Ans. They are these:

1 Election being an original work, is attributed to the first Person, & the Sons dispensations according to the Fathers Election.

2 The Father made *choise* of certain people unto eternall life, as his inheritance; the Son *purchased* what the Father had chosen; and the holy Ghost working from the Father and the Son, doth *take possession*, and expelleth sin and Satan.

3 Man is elected in Christ, as the head of the *elect*, but not as the head or foundation of the Fathers *election*: for so the Father should begin from the Son, who alone worketh

keth from himself by the Son.

4 Christ is the Elect of the Father, therefore not the head of the Fathers Election; the *dilection* of the Father, causeth the *donation* of the Son.

5 Christ is chosen, 1 as *Head*, not to his Father, but over his members, and so he is the first of the Elect in order, and we are chosen in him. 2 He is chosen as a *fountain* of grace, not to his Father, but from his Father to us, as a Mediator and means for our good, and so he becommeth our servant.

Qu. *What doth the fift sort of Rules concern?*

Anſ. Sin.

Qu. *What are the Rules which in this behalf respect sin?*

Anſ. They are these:

1 We must distinguish between a thing brought to passe as an *effect*, flowing from something as the cause thereof, (as the freezing of the water followeth the coldnesse of the Air, as an effect of it) and between that which is a *consequent*, comming after something, as it is an antecedent; as the freezing of the water is a consequent, but not an effect of the absence of the Sun. So sin is a *Consequent* of Reprobation, not an effect; because God by not electing man, doth not infuse any evil into man, nor take away any good thing from

from man, which he had, but doth thereby decree not to confirme in him that good which should make him stand.

II. The *causality* of the action, with the effectuall concurrence, and immediate influence into the same, as also the direction, and determination of it, must be referred unto God: but the *sin*, disorder, or deficiency of the action, must he referred unto man, as the author, and rest in man, as in the Subject.

III. The action, as it proceedeth from an *evill will*, and looketh to an *evill end*, so it commeth from man; but as it is ordered by God, to a *good end*, so it commeth from him.

IV. Look on the *decree* of God; and you shal see, that that is an immanent act *residing* in God, working nothing, *infusing* no corruption into the Creature, not at all *inforcing* the creature to any evill: but *leaving* the creature to himselfe, the creature doth of its own accord, decline from the Rule of Righteousnesse prescribed, from the estate of holinesse, in which it was created: God left man in a good estate, made him the free beginner of his own worke.

V. Looke on Gods *Providence*, and there you shall see Gods efficiency *in* and *about* sinne, but not of sinne. You shall see his efficiency in sinne:

1 In *fore-knowing*, and foreappointing it. *Gen.*50.19. for whatsoever is, is either *against* the will of God, and then he cannot be *omnipotent*; or besides the will of God, and then he cannot be *omniprovident*, omnidisponent; or else it must be with the will of God, for who hath resisted his Will? *Rom.*9.19. Sin is against the Rule of Righteousnesse, which God hath preseribed, but not against the secret will of God, which cannot be resisted.

2 Here you shall see the Efficiency of God, in sustaining the nature of the sinner; for in him we live, move, and have our being. *Act.*17.28.

3 In the *permission* of the Sin. *Act.*14.16.

4 In the *desertion* of the sinner. *Isa.*5.5,6.

5 In the *tradition*, and delivering up of sinners to Satan, and vile affections, as an act of justice, a punishment for their former impieties. *Rom.*1.24.

6 In the limitation of them in their profane enterprises. *Isa.*8.10.

7 In giving leave to wicked instruments to incite, and stir up others to evill. 1 *Kings* 22.22.

VI. Look on *sin*, and you shall see it is from evill, *defectively*: sin hath properly no efficient, but a deficient cause: *A malo defectivo.*

cauſe: for ſin is not properly an action, but a defect, an obliquity, or error in the action: ſin hath no poſitive being, but is a privation evilly affecting the ſubject wherein it is: Sin is from a good cauſe *permiſſively*, diſpoſitively: Sin is in that which is good *Subjectively*, the action is good, the obliquity of the action is evill: Sin is to good *Reductively*: God the chiefeſt Good, would never have permitted ſin, had he not knowne how to make a good uſe thereof.

A bono permiſſivè.
In bono ſubjectivè.
Ad bonum reductivè.

VII. The work of God about ſin is conſiderable in the inchoation, progreſſe, and conſummation of ſin. In the *inchoation* by *prohibition*, and permiſſion: *by prohibition*, if there had been no prohibition, there had been no ſin, where is no law, is no ſin: by *permiſſion*, if God would not have permitted it, it could not have been.

In the *progreſſe* of ſin, Gods work is ſeen in the *direction* and limitation of it, for the time when, continuance how long, and meaſure how much.

In the end or *conſummation* of ſin, the work of God is ſeen, in ſhewing his mercy in forgiving ſome, and his juſtice in puniſhing others.

CHAP.

Chap. III.

Question.

What is the second step by which God proceedeth in the work of mans salvation?

Ans. Redemption. *Ephes.* 1.7.

Quest. *What are we to consider concerning mans Redemption?*

Ans. Six things.

1 Who wrought it.

2 Wherein it consisteth.

3 How it is made known unto us.

4 How it is imbraced, & received by us.

5 For what end we are redeemed.

6 What benefits we must see hereof in our selves.

Qu. *By whom was our Redemption wrought?*

Ans. Only by Christ. *Gal.* 4.5. 1 *Cor.* 1. 30. *Acts* 4.12.

Quest. *What is Christ?*

Ans. He is the Son of God, by *eternall generation*, according to his God-head, and by grace of *personall union*, according to his manhood. *Psal.* 2.7. *Luke* 1.35.

Quest. *How is Christ distinguished from the Father?*

Anſ. Two waies:

1 According to his *perſon*, as he is the Son of God, the ſecond Perſon in the Trinity. 1 *John* 5.7.

2 According to his *office*, as he is Mediator, both God and Man. *John* 17.5.

Queſt. *How is Chriſt ſaid to be both equall and inferiour to the Father?*

Anſ. He is equall, according to his *divine nature*, but inferior, according to his *office* of Mediatorſhip. *Phil.*2.6. *Iob.*10.29,30. *John* 14.28.

Qu. *How is Chriſt diſtinguiſhed in himſelf?*

Anſ. By his Perſon, by his natures, by his properties, by his actions: his Perſon is but *one*, his natures, properties, and actions are *double*, divine and humane. *Mat.*1.23. *Iohn* 1.14. *Mat.*23.37. *Iohn* 2.19.

Queſt. *Did he work our Redemption by one nature only, or elſe by both?*

Anſ. By both his Natures. 1 *Cor.*2.8.

Queſt. *Whence doth it appear, that Chriſt is our Redeemer, and Mediator, according to both natures?*

Anſ. 1 He did aſſume our fleſh, that ſo being God and man, he might be a fit Perſon to perform the office of a Redeemer, to reconcile both God and man together. 1 *Tim.*2.5.

2 He

2 He was *man*, to suffer for man, and he was *God*, to make his suffering of an infinite value, a compleat satisfaction for mans Redemption. *Heb.* 2.14.15.17.

3 Christ so performed the office of a Mediator, according to both natures, that there was a *communion* in the work, but a *distinction* of the vertue and manner of the work, in the natures working: Christ *suffered* in his humane nature, but *sustained* and overcame the things which he suffered, by the Power of his Divine Nature: He *satisfied* in the humane nature, but the worth, dignity, efficacy, and application of the *satisfaction proceeded* from his Divine Nature. *Heb.* 9.14. *Heb.* 5.5. *Acts* 20.28.

Quest. *How could the short sufferings of Christ satisfie the infinite Justice of God, and purchase his everlasting favour?*

Ans. The infinite merit of Christs passion ariseth from his infinite *Godhead*; mans sin, though in it self finite, yet became infinite, by being committed against an infinite Justice: So Christs sufferings, though finite in regard of time, yet became infinite by divine merit. *Acts* 20.28.

Qu. *But how doth this work of Redemption belong to the divine nature, seeing the divine*

nature could not ſuffer, becauſe it was immutable, nor die, becauſe it was immortall?

Anſ. In regard of *perſonall union*, the divine nature manifeſting it ſelf in the fleſh, and the humane nature being made one by perſonall union with the divine, what ſoever is done to either of the natures, is taken as done unto them both. *Iohn* 1, 14. *Phil.* 2,7,8.

Queſt. *How manifold is the office of Chriſt the Mediator?*

Anſ. Threefold: as a *Prophet* he teacheth, as a *Prieſt* he ſanctifieth, as a *King* he governeth; as a *Prophet* he *explaineth*, as a *Prieſt* he *obtaineth*, as a King he *applieth* ſalvation to his people. *Acts* 3,22. *Heb.* 10,10,14. *Eph.* 5,25,26,27. *Iſa.* 9,6,7.

Queſt. *Shew me yet more fully what he doth as a Prophet?*

Anſ. He *ſheweth* us our miſery by ſin, and happines by grace. *Iohn* 1,9,18. *Mat.* 17,5.

Queſt. *How doth he doe this?*

Anſ. Outwardly, by the preaching of the Law and Goſpel, and *inwardly*, by enlightning the underſtanding. *Mat.* 4. 17. *Iſai.* 61,1. *Eph.* 4,11. *Iohn* 5,25. 1 *Iohn* 2,27.

Queſt. *What doth he as a Prieſt?*

Anſ. He *redeemeth* us from evill, and purchaſeth

chaseth for us Gods grace and favour. *Heb.* 2.17. *Psal.*110.4. 1 *Pet.*2.24.

Quest. *How doth he doe this?*

Ans. 1 By keeping the Law, *Rom.*8.34.

2 By *offering* himself a Sacrifice to God. *Eph.*5.2.

3 By *making* intercession for us. *Heb.* 7. 25,26,27. *Iohn* 17.9.

Qu. *How doth he make intercession for us?*

Ans. By *presenting* himself to God the Father, as our Mediator and Redeemer. *Heb.* 9.24. 1 *Iohn* 2.1.

2 By *promising* obedience, and thankfulnesse on our behalf. *Iohn* 17.6,25,26.

3 By *praying* for us. *Iohn* 17.9.

Quest. *What doth he doe as a King?*

Ans. He doth *rule* and defend his kingdome, and redeemed people from all evill, and doth *continue* them in the grace and favour of God, for ever. *Psa.*2.6, 8, 9. *Luke* 1. 32. *Iohn* 10.28. *Mat.*2.8.20. *Heb.*12.28. C

Quest. *How doth he do this?*

Ans. 1. By *getting* victory over his and our enemies. 1 *Cor.*15.54,55. *Col.*2.15. *Heb.* 2.14. *Hos.*13.14.

2 By *calling* and gathering together the people of his kingdome, and taking possession in their hearts. *Iohn* 17.11, 12.

Iohn 10.16. *Ephes.*4.11. *Ephes.*3.17.

3 By *prescribing* to them laws of obeying and beleeving. *Mat.*17.5. *Acts* 17.31. *Isai.* 11.2,3,4.

4 By *moving* their hearts inwardly thorough the feeling of Gods present favour, & hope of future glory, to beleeve and obey. *Ro.*8.14. *Mat.*3.11. 2 *Cor.*7.4,5. 2 *Cor.*5.20.

5 By *bestowing* on them all things needful to salvation. *Psal.*45.13,14. *Eph.*4.11,12.

6 By *restraining*, and punishing the enemies which rise against thē. 1 *Co.*15.24,25.

Qu. *You said but even now, that Christs sufferings, in regard of his Godhead, were of an infinite value; did he therefore in the intention of God his Father, die for, and redeem all men, as the Papists and their Adherents teach?*

Ans. He redeemed men of all *nations*, and of all conditions, but not all particular persons. *Rev.*5.9. *Rom.* 8.33,34. *Iohn* 17.19, 20. *Iohn* 10.15. *Ephes.*5.23.

Quest. *How do you further make the truth hereof apparent?*

Ans. By divers things:

1 The Father did not *choose* all, therefore neither did the Son die for, and *redeem* all: for the work of the Son in Redemption doth not exceed the worke of the Father in

in Election, becauſe he worketh from the Father. *John* 17. 2. 4. *John* 15. 15. *John* 12. 49. 50.

2 The Spirit doth not *ſanctifie* all, therefore neither did the Son *redeem* all: for the work of the Spirit in Sanctification, commeth not ſhort of the work of the Father in Election, nor of the Son in Redemption; becauſe he worketh from the Father and the Son, taking poſſeſſion of what the Father did chooſe, and the Son purchaſe, ſanctifying whom the Son did redeem, *Ioh.* 14. 26. *Io.* 15. 26. *John* 16. 7, 13, 14, 15. 1 *Pet.* 1. 2.

3 The *love* of God and Chriſt, which was the moving cauſe of his death, doth not *extend* to all, neither was his death intended for all. *Ioh.* 3. 16. *Ioh.* 13. 1. *Rom.* 9. 13.

4 Chriſt did not *riſe* again for all, therefore neither did he *die* for all. *Rom.* 4. 25. 1 *Cor.* 15. 20.

5 Chriſt doth not *pray* for all; therefore neither did he die for, & *redeem* all. *Io.* 17 9.

6 The death, reſurrection, and interceſſion of Chriſt are *inſeparable*, make him a *compleat* Redeemer, and are *peculiar* to Gods choſen people. *Rom.* 8. 33, 34.

7 Chriſt doth not inwardly *inſtruct* all, as a Prophet. *Mat.* 13. 13. nor ſpiritually *rule* in

the hearts of all, as a King. *Ro.* 16, 16. therefore neither did he *die* for all, as a Priest, for the offices of Christ are of equall extent.

8 For whom Christ *died*, to them are *given* the Spirit, Faith, Hope, Love, and every other saving grace. *Rom.* 8. 31, 32. but this all men have not. 2 *Thes.* 3. 2.

9 Had Christ laid down his life a ransome for all men, then the Justice of God being once *satisfied*, a second punishment could not without injustice be *inflicted*. *Mat.* 20, 28. *Isai.* 53, 11, 12.

Quest. *Wherein standeth this Redemption thus wrought by Christ?*

Ans. In three things:

I. In *satisfying* Gods Justice by suffering the full punishment of sin. *Mar.* 10. 45. *Isai.* 53. 5.

II. In *fulfilling* Gods Law, by obeying perfectly. *Mat.* 5. 17. *Ro.* 10. 4.

III. In *delivering* us from the power of sin, and curse due to the same, by applying unto us the benefits of his active and passive obedience. *Rom.* 8. 2, 3. 2 *Cor.* 5. 15.

Quest. *Why must this punishment be suffered by Christ?*

Ans. Because otherwise there is no *escaping* of eternall death. *Heb.* 9. 22.

Quest.

Qu. *Why must the Law be fulfilled by Christ?*

Anſ. Becauſe otherwiſe there is no *enjoying* of eternall life. *Ro.*5.18,19.

Qu. *Why must the benefits of Chriſts active and paſſive obedience be applyed?*

Anſ. Becauſe otherwiſe our ſin is not *deſtroyed*, our imperfections are not *covered*, our perſons and *actions* are not *accepted*, neither is the wrath of God againſt us *appeaſed*. *Phil.* 3.8,9,10. *Rom.*8.8,9. *Rom.* 7.5. *Rom.* 6.22,23.

Queſt. *How is the myſtery of our Redemption made known unto us?*

Anſw. By the preaching of the Goſpel, *Luke* 24.25,26. *Acts* 10.43.

Queſt. *How is this Redemption received, and imbraced by us?*

Anſ. Only by faith. *Iohn* 3.16.

Queſt. *For what end did Chriſt redeem us?*

Anſ. To ſerve God always in true holineſſe. *Luke* 1.74,75. *Tit.*2.14.

Qu. *What benefits of our Redemption muſt we ſee in our ſelves?*

Anſ. Theſe ſeven:

I. *Freedome* from the bondage of Satan. *Heb.*2.14. 1 *Iohn* 3.8,9.

II. A *death* of Sin. *Rom.*6.5.6.

III. *Newneſſe* of life. 1 *Cor.*5.7, 8. *Rev.*5.9, 10.